The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. New Series.—No 12. SATURDAY, MARCH 20, 1886.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10. SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

March 21, 1886.——*Mal.* 3 : 1-6 & 4 : 1-6.

See last *Guardian*.

March 28.——*Review Sunday.*

There is no specified lesson for the last Sabbath of the quarter; in the schools there will be the review of the quarter. We are not sure but that it would be a good thing to have quarterly reviews in the churches, and an opportunity given to all to show how much they keep in mind of what they hear from Sabbath to Sabbath.

We invite our readers to interrogate with us the following passage:—

"When he saw the multitudes, he was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9 : 36-8.

As sheep need a shepherd, so man, fallible man, needs a guide. The shepherd needed by a flock of sheep is one that knows their weakness and foolishness, their necessities and dangers; and one who gives them the full benefit of his own wisdom and strength, making over to them the fulness of his own nature, seeking not his own good but theirs. And the guide that men need is one who has the wisdom and sagacity and other endowments that they lack, and who seeks their advantage rather than his own. This is God's conception of the religious guide, the pastor of men. Jesus was much distressed because of the multitudes that were unshepherded in his day, although there was no lack of persons professing to be guides of men,—scribes, elders, priests, high-priests, and the like. Yet the people remained untaught, undirected, unpastured. When John the Baptist appeared, speaking in the name of God, all Judea went out to see him and hear him. When Jesus appeared, giving unto men words of life, they flocked to him from all quarters, with an eagerness for instruction that showed how completely they were neglected by the classes who professed to know God.

When Moses found the care of guiding the great host of the Israelites too great for him, God gave the Spirit of wisdom and understanding to fifty elders in the camp, and they began to prophesy by the power of the Spirit of God. Even in those early times God was willing to send forth labourers according to the needs of his people. The Lord Jesus was moved with tender compassion as he looked upon the multitudes borne hither and thither by their desire for a guide who would give them the words of God, the words of life; for he thought of the words of edification, exhortation and comfort in Deuteronomy, in the Psalms, in Isaiah, Jeremiah, Ezekiel and the minor prophets, the copious stream of divine eloquence locked up in the Scriptures as in ice, because the scribe, elders, priests and lawyers that knew about them, betrayed their trust and left the people unadvised of God's gracious invitations, warnings and promises.

How many Christians there are to-day, at home and abroad, who have had delightful experience of the power of the word to illuminate, gladden and strengthen, and who are yet neglecting to convey these words to the people that sit in darkness all about them. Surely, if we had the spirit of compassion that dwelt in Jesus, we would earnestly desire that the words of God should be communicated to the poor sheep, wandering on the mountains of error, or led astray by false prophets.

The horizon of the disciples, in the days of Jesus, was very limited and scarcely reached beyond the borders of Palestine. But now the horizon has been removed to the ends of the earth, and all the nations of the earth and their false and fading glory, and destitution of truth and purity, are revealed to the believer. The hundreds of millions in China, India, Japan, Africa, Asia, Europe, America and Australasia are made visible to us. We see the Saviour looking upon them as sheep having no shepherd, led away by those who keep them ignorant of their true need, and we hear his compassionate voice saying unto us: The harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

But are we not praying the Lord of the harvest to do this? Are we not continually asking him to send the word of life to those who sit in darkness? And do not those who have been sent forth, report from the various nations that they prefer darkness to light, and see no beauty in Christ or his Gospel, and prefer their own degraded gods to Him whom we would declare unto them?

Let us note, however, that Jesus, immediately after giving this command proceeds to show what he means by the words "sending forth."

He called unto him his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth to the lost sheep of the house of Israel, bidding them preach, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely (gratuitously) give. Provide neither gold nor silver nor brass in your purses, nor scrip, nor two coats, nor shoes nor staves; for the workman is worthy of his meat. Thus we see that to ask the Lord to send them forth, means vastly more than going forth. He might have said to the disciples, Let the uncared for condition of the multitudes so arouse your solicitude that you will hasten to them with your Gospel. Nothing of the kind. They might go forth in myriads, and it would only be to the reproach of Christ in whose name they go forth to battle with their puny weapons and leave their bodies in the trenches of their triumphant enemy. When the Israelites entered into the promised land, they went to Jericho *as they were sent*, and the walls of Jericho fell flat before them. Then they went to Ai, not as they were sent, and were defeated; and the enemy straightway picked up courage.

What the Lord means by sending forth labourers, is distinctly shown by the account given of what he did for the twelve. He did not tell them how they should meet the sophistry of men by force of reasoning, but he clothed them with his own powers, made them plenipotentiaries, and commissioned them to do works that would show carnal men that Jesus was at the right hand of the Majesty of God; relieved them of all necessity of caring for themselves; required them to make it evident in their walk and conversation that they have been redeemed from the world, and find their joy in doing his will.

Dear brethren and sisters in the Lord, are these words obsolete? Shall we separate what God has joined? Shall we improve upon the Master's methods? Shall we not now, even in this late day, come together to ask the Lord to send forth labourers into the harvest, in such a way as shall make it evident that he is Lord of the harvest? It certainly is not now evident that he is Lord of the harvest. The field is the world, and the world laughs us to scorn with all our excellency of wisdom, and our profusion of gold and silver, and the devils are not cast out and the dead are not restored to life. We say to ourselves, "if they who are spiritually dead come to life, is not this best of all?" No; for the hundreds of millions remain dead in trespasses and sins. The word of the Lord abideth for ever, and that word must demonstrate itself in works that all men can see to be of God, before it will vindicate its power in their hearts. It is for the Lord of the harvest to send forth the labourers, and so to send them that all men shall see that they are empowered by the Lord of all.

WEEKLY REVIEW.

—The *Dnyanodaya*, quoting the passage, "There is none righteous, no, not one," remarks as follows:—

"The more perfect a man is, the more humble he becomes. This rule has no exceptions. The man who thinks himself perfect is a bubble, whose air within is conceit; and a man who tells others he is perfect is either a

hypocrite, or, taking a more charitable view, the dupe of his own self-esteem. Perfection that is genuine never parades itself. Like a flower of beauty and refined fragrance, it fills the air and delights those that come within its circle, but it does so unconsciously to itself. If the most beautiful flower imaginable should say "How beautiful I am!;" how we should despise her conceit. But with men it is even worse; for self praised beauty becomes ugliness; perfection talked of becomes deformity; holiness paraded becomes hypocrisy. Indeed, it is a most remarkable fact that those who speak of, or even hint at their own perfection, are seen by others to lack in some of the most essential qualities that make a perfect life; for self-conceit is a peculiar mirror that makes deformity seem perfection."

Most of us will assent to these statements. A very good test of perfection, is the measure of humility. James says that the man who is perfected in patience, is "perfect and entire, wanting nothing." This patience is allied to humility. It is not humility to fail to recognize the Lord's work in us. The Spirit of God is given to those who cease from relying on their own works. Faith in the Lord Jesus means moral bankruptcy, going into insolvency as far as one's own goodness and ability are concerned. Self is crucified with Christ, and does not rise with him; it is a new man that rises. Paul says, "Christ liveth in me." There is none righteous; yet believers are called righteous. "Then shall the righteous answer him, saying, Lord, when saw in thee an hungered," &c. Paul quotes the passage, "There is none righteous," to show the moral bankruptcy of man, and to prove his need of being allied to Christ. Humility is negatived by claiming goodness for oneself; but not by the recognition of Christ's work in us. For our part, we do not expect to see the kingdom of God come with power, till we see Christ formed in his people. Paul's great aim was "to present every man perfect in Christ Jesus."—Col. 1, 28. And John shows that it is only when our heart condemns us not that we have confidence towards God, "because we keep his commandments and do those things that are pleasing in his sight." —1 John 3: 22.

—We place among our Selections an article from an English journal signed S. S., the writer of which evidently does not believe it necessary that we should continue in sin, though he thinks it an error to hold that men are sanctified instantaneously. Wesley and many that have followed him have taught that entire sanctification is an instantaneous work; and many of the present writers on the subject think it an error to hold any other view. Some of them distinguish purity and maturity. When we abide in Christ and Christ in us, we are pure; but thus abiding we bring forth more and more fruit. A man may love God with all his heart and strength (Deut. 30: 6) but his strength may increase and his heart expand. The man in whose heart the love of God is most powerfully shed abroad, knows that Christ is his sanctification; but nothing so energizes and impels to increasing fruitfulness, as that love. Christ is our goodness, our holiness, our strength, our all; it is only as we abide in him by faith that we have these; our earnest attention is continually given to this, that we may abide in him. "Work out your own salvation with fear and trembling, for it is God who worketh in you to will and to do of his good pleasure."

—It is cheering to learn that Ceylon has found a compensation for the ruin wrought by the failure of her coffee cultivation. The export of coffee has fallen to less than a third of what it was in 1874; but the export of tea, which in 1879 was less than a lakh in value (Rs. 85-229,) was in 1884 of the value of Rs. 1,435,784, with every prospect of a vast development. It is well to bear in mind when calamity befals, that possibly a diligent search may reveal in some quarter a compensatory good.

—In consequence of an attack of fever Mr. Geo. Augustus Sala sails from Calcutta for England, without prosecuting his journey in India. This perhaps will not hinder him from writing copiously about this country.

—The General Council on Education in India, whose action led to the appointment of the Education Commission, has had its last meeting and been dissolved.

"The Council was not formed with a view to permanent work, and never contemplated any educational enterprise of its own. Its grand aim was to get the education of India put on the old lines laid down in the Despatch of 1854. For many years, the education departments had managed it in a spirit opposed to the original designs of the Government, using national funds for the high education of a few, instead of the primary instruction of the many: and so as to promote the direct control of education by the Government, rather than the development of a spirit of self-help amongst the natives, by the system of grants-in-aid."

In the last five years the average annual increase in the number of scholars in India, has been 250,000; before that, 50,000. The number of pupils has doubled in the five years, through the grant-in-aid system, and chiefly in the department of primary schools. The Council express the opinion that a great part of the strength of religious societies should in future be devoted to the education of females.

—At the close of the year 1884 the Methodist Episcopal Church of the United States had 19,128 churches, a gain of 9,698 churches in 21 years. For the last five years the building of churches has proceeded at the rate of two a day. We commend this simple fact to the notice of those who believe the Church of England to be imperilled by the possibility of disestablishment. A hundred years ago the M. E. Church was just struggling into existence. Now, in five years, she has built about 10,000 houses for the worship of God, sustaining at the same time not only all her ministers and bishops but contributing largely to the spread of the Gospel in all lands. The voluntary system has been thoroughly tested in America, by Presbyterians, Episcopalians, Baptists, Congregationalists and Methodists, and all these bodies testify that they have not only supported their ministers and built churches corresponding to the increase of members, but sustained missions in destitute regions all over the world. Who can doubt that the Church of England has in herself resources adequate to the sustaining of her institutions and works of beneficence in foreign lands? But one effect of the habit of leaning on a powerful and wealthy State, or even upon the endowments of a past generation, is to deprive the church of the vigour and healthfulness that come from entire consecration. If any thing analogous to the Established Church of England had been included in the Constitution of the United States, it could only have had a crippling effect upon the development of the religious life in America. What ground have we for saying this? Well, the simple fact that all evangelical churches have had in America a development never witnessed elsewhere, and have so marvellously borne the immense burden of covering the land with places of worship, and supplying ministers and missionaries on the progressive scale demanded, is sufficient to prove our position.

—The Rangoon papers reported carefully the movements and doings of the Viceregal party in Burmah, but seem carefully to have failed to notice the grand gathering of the Karen Christians at Government House, Feb. 24th. One paper, however, has noticed it,—the *Burmah Evangelist*, edited hitherto by our friend Rev. J. E. Robinson. It appears that there were no less than 1,000 Karen Christians present, from Rangoon and immediate vicinity, introduced by Rev. Messrs Vinton, Brayton and Smith of the Baptist Mission. The *Evangelist* says:—

"Nothing could be pleasanter than the manner in which the Viceroy and Lady Dufferin moved about and spoke to the Karens through friends who interpreted. His Excellency spoke some very informal but most kind and appreciative words to the Baptist missionaries, showing that he took a warm interest in the work they had accomplished in the province; and referred to the American missionaries whom he had met during the troubles in Syria and subsequently at Constantinople, as his "very best friends" and most valuable helpers in many ways. Both himself and Lady Dufferin were evidently gratified by what they had witnessed, and expressed themselves as especially pleased with the admirable part-singing of the Karen young people. It is safe to say that when their Excellencies have quite forgotten the *personnel* of the Reception and Ball Committees, the guards-of-honour, and the other formalities with which they have been received in Rangoon —which are no doubt gratifying for the time being, but the identity of which will get lost among all the similar ordeals awaiting them while they remain in India—Lord and Lady Dufferin will remember and speak of the unpretentious but significant gathering of a thousand Christian Karens which they had the pleasure of so graciously receiving during their visit to Rangoon."

—Mr. Joseph Cook commenced a new course of Monday Lectures in Boston, last month. The first Lecture is fully reported in the *Independent*. The Prelude treats of the Religious Promises and Perils of the Hour, or Helps and Hindrances to Revival. The Interlude treats of Gladstone and Ireland, and the Best Books on Revivals. The Lecture, of Vital Orthodoxy at Home and Abroad, and *What is Saving Faith?* He says, the supreme need of our day is the Christianization of Christendom.

The evangelical hand has these five fingers: Congregationalists, Baptists, Methodists, Presbyterians, Episcopalians. We think in one way on fundamental questions of theology. Let us maintain evangelical unity. Let us have no war between these fingers. They all close toward one palm; and God grant that they may clasp the world, and do so in unity.

Mr. Cook's discussion of the faith that saves is virtually an effort to widen the door so as to admit a class of theists whom

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

he supposes to exist, and to whom he refers in the following passage :—

"Now, my question is whether, joining the teaching of the axiomatic religious truths and of the spiritual method of the intuitional philosophy, we are not brought up to just this high ground of personal assurance of adoption from on high? If so, why may we not lift our theistic friends, and all defenders of the intuitional ethics, to the plane of this infallible assurance? They may not hold all we do concerning Christianity. They may have what the theologians have called holy faith in distinction from saving, evangelical faith; but we believe and we rejoice to proclaim that all who have yielded, in affectionate, irreversible surrender to the best they know of God as Saviour and Lord, all who have had the whisper of peace made resonant in their innermost beings, are to be treated as God's temple. You are to judge whether they are regenerated or not, and to do this by external evidence, as in the case of those who are within the pale of evangelical Christendom; but, if there be regeneration, we hold that man is saved through an Atonement which undergirds him, even if his views of historic Christianity may not quite agree with ours on all points. We are no sticklers here for metaphysical niceties, but this we do affirm, that confidence in God, total, affectionate, irreversible allegiance to him as both Saviour and Lord, is that without which, in the very nature of things, no soul can have peace. The overwhelming evidence that God has spoken to man in Christ, that he has made a revelation of the way of salvation through this teacher sent from God—this evidence is so superabounding, that we feel that he who will not receive it is not candid; and we are in doubt concerning the men who live within the pale of evangelical Christianity, whether they are honest with themselves if they are not ready to give Christ the throne over their souls."

One thing is made certain by our Lord's teaching, viz. that men who are accepted of God without having known the Christ of the Gospels, will recognize the image of God in Christ when the Gospels are presented to them. The Gospel of the grace of God proves men, wherever it is proclaimed, just as it proved the Jews when proclaimed among them. No man, taught of God, can fail to hear the voice of God in the Gospel.

—Messrs Moody and Sankey have been conducting revival services in Nashville, Tennessee, and a large measure of success is reported; but we are sorry that the power of the Spirit was not so revealed as to break down the middle war of partition between whites and blacks. The evangelists were invited by the "white" churches, the coloured not being asked to co-operate. The colour line seems still to be strongly drawn in what were formerly the slave states. The Gospel of Christ has certainly power to break down this wall of partition, and it must be that the faith and love of the churches fail to give the Spirit the scope he demands. In Memphis Mr. Moody had a meeting with the coloured people. At Connersville, the revival under Rev. J. H. Dodridge, moves on with power. "Through nine weeks of continued service, the interest has not flagged for a single evening." There have been nearly 600 professed conversions. The Rev. Sam. Jones has created a great sensation in Cincinnati. The Music Hall, holding 6,000 is crowded every day. At one meeting 500 rose for prayer. Writing of the preacher a Presbyterian minister says :—

"He is a very quiet, earnest man, and preaches almost entirely in a conversational tone, with an entire absence of anything like ranting. The flashes of wit and humour which sometimes appear in his sermon seem to be natural and spontaneous, and the greater part of his discourses are characterized by deep solemnity and earnestness, and often by great beauty and pathos. Thus far he has laid the axe at the root of the tree, preaching (for the most part) the law with great power and directness. He is one of the most fearless men who ever addressed an audience in his scathing denunciations of prevailing sins."

Interesting and fruitful revivals are said to be in progress in all parts of the country, in the different denominations.

—With reference to the recent discussion in Bombay concerning the priority of social or political reform, the *Liberal and the New Dispensation* has the following important and valuable—though we fear not very palatable—remarks :—

The political problems dealt with in India are such as every school-boy can do justice to. What is easier than to denounce Government, taxation and wars and advocate the constitutional uses of agitation; and yet what is more difficult than to carry out the maxim so freely and loudly preached? Political organisation, political combination, political action require moral stamina, and we find that political movements have hitherto failed in India simply because of the absence of the moral qualities which go to form a nation. Take the question of unity. Certainly, English education has created some sense of harmony, and agitations on matters of public importance have had their indirect results in that direction. But underneath all are Caste, the petty tribal feeling, the jealousy which mars every movement for public good. These are social problems which cannot be solved without effort, and every effort requires moral strength which religion, or patriotism stimulated by oppression, alone can foster. Our impression is that political agitation is creating a class of shallow men. In India we are required to go into the root of all things. Our loss of liberty is not due to the absence of representative institutions; it is to be explained by the fact that during these many centuries we have lost our moral energies altogether. Revive those energies, and you also revive political life. Politics, in fact, means social freedom and moral vigour. It is absurd to separate them in meaning.

—It is matter of much thankfulness that the House of Commons have agreed to a resolution for a repeal of the Contagious Diseases Acts of 1866 and 1869. Many will rejoice to hear this.

—"I cannot express the deep admiration and friendship I have for that beloved man, or how much I thank God that I have had the benefit and blessing of his society." Thus wrote the Earl of Shaftesbury concerning George Holland, of the George Yard Mission, London, of whose wonderful and ever-ramifying work in behalf of the degraded and vicious in London, the *Christian* gives a long and interesting account. Mr. Holland gave an address last month on the distress in the East End, and the means of relieving it; and among those present were H. R. H. the Duchess of Teck and her daughter. It is impossible to read Mr. Holland's statements without tears or without bitterness when we think of those in London whose incomes vary from £100 to £1,000 a day, while sewing-women are glad to stave off starvation on six pence a day. The worship of Mammon secures more awful sacrifices in London than were ever made at the shrine of Juganath. Lord Radstock, after Mr. Holland's address, said :—

There will be no plate held at the door. For this reason: we believe that those who realise their responsibility to God will feel that that responsibility is not to be settled by the gift of a few shillings or other coins we may have in our purses. It is a question, as Mr. Holland has stated, of our stewardship in general. In other words, do not let us look at our purses, but at our bank-books. Then, if our revenue is not capable of producing something, let us see whether the capital account cannot be dealt with. If the capital account cannot be dealt with, let us look at our houses. I am quite certain there is not one of us, if we could realise the fact of these men and women starving in our midst, but would feel it the greatest pleasure possible to be able to sell something in order to minister to these suffering ones. I would like to add one fact that touched me deeply. Some free breakfasts are given, as you know, in the neighbourhood of Portman-square (Gray's-yard). Hundreds of men get a piece of bread and some stuff called tea. One of these men said he was going to walk down to Lincoln to try and get work at a shilling a day. I thought to myself, I must change some of my phrases; that man belongs to the upper class, and I belong to a lower class. Yes, we shall have to change some of our phraseology when we think of those heroes who suffer and murmur not, feeling that they are sustained by an arm that never fails, and a love that never grows cold. In view of the times that are upon us, it becomes us very seriously to consider whether we should not, in a far more definite way, be followers of our Master, who came to seek and to save the lost.

—We have been receiving of late the *Times of Morocco*, a well-printed and vigorously edited English weekly, printed at Tangier, "the only English paper in the Empire." It is conducted by Mr. E. E. Meakin, formerly in India if we mistake not. He protests strongly against the misuse of England's paramount influence at the court of Morocco.

—Mr. Gladstone's colossal scheme for the redemption of the broad acres of Ireland from absentee Landlordism, takes the breath away from his Cabinet, and Mr. Chamberlain and Mr. Trevelyan have beat a retreat. Ireland, or rather the men of noise that profess to represent Ireland, want but one thing,—the reins in their own hand. The severest punishment for her and them, would be to let them have the reins. What Ireland most needs she is least willing to have. Atlas with the world on his back, is not so heavily burdened as Mr. Gladstone with Ireland on his ministerial shoulders.

—*The Secundra Messenger* merges into a new paper called *The Messenger* of larger scope and promise. It is handsomely printed. It contains a Missionary View of Lady Dufferin's Scheme, the Growing Independence of Native Christians and other articles, with notices of passing events. We wish it much success. Secandra Orphanage Press, Agra. Re. 1-14-0 a year.

NOTICES OF BOOKS AND REPORTS.

Aryabhagini, a Monthly Magazine in Marathi, edited by Mrs. Manakbai Lada, a Hindoo lady of the Shenvi community, and published under the auspices of Mrs. Radhabai Atmaram Sagoon. This is a new departure in Marathi literature, and we congratulate the daughters of Maharashtra on the fact that one of their number has ven-

tured to sit down in the editorial chair. In this first number we have articles on Marriage Customs; Early Marriage; the lazy girl and the diligent girl; Education of Children; Cleanliness; True Happiness. These subjects are treated without prolixity and in simple language, and we should think this periodical would have a large circulation. One Rupee a year. Hindustan Printing Press.

We are favoured with the following: Report of the London M. Society, Neyoor, S. Travancore; Do. do. Belgaum; Neyoor Medical Mission; Astronomy and Astrology, C. V. E. S. Madras; India's Needs, by John Murdoch, LL. D.

The Bombay Guardian.

SATURDAY, MARCH 20, 1886.

THE TENTH LANOWLI CAMP-MEETING.

In another month the time for the Lanowli camp-meeting will have come round again. It is this year later than ever before because the Easter holidays are unusually late. Good Friday falls on the 23rd of April. It is no disadvantage that the meeting at Lanowli should be so far forward in the hot season this year, for the Lanowli grove offers a pleasant retreat for those who do not go to the usual sanitariums. The important question is, Why do we come together from Bombay, Poona, Egutpoora, Nagpore, Hyderabad and more distant places to spend five or six days in this grove? God hears his people everywhere, and the promises meet the believer wherever he bows the knee. It is not so much for individual blessing that we come together, as to present the condition and needs of mankind generally, and to seek for such a revelation of the power and grace of the Lord as shall tell upon the work of God in all places. We ask our readers to read carefully the article on the first page of this paper, and notice the deep significance of our Lord's command to "pray the Lord of the harvest to send forth labourers into the harvest." The prayer to be offered is to the effect that the labourers are to be so sent that all may have evidence that they are sent of the Lord. To this end the evidence must be such as is suited to the people addressed. An ambassador from the sovereign goes to a revolted province. He says, I will not produce the credentials of the king or show them his signet, but I will live among them in such a blameless way that they will be brought to see that my word is reliable, and that my Master ought to be theirs. But this would be a very round about and dubious mode of procedure. The people have their own standard, and the very loyalty of the ambassador seems to them a ground of condemnation. No sensible king would consent that his envoy should act in this way. He would send a good man, but he would furnish him with credentials fitted to show the people that he was sent of the king. And it is evident that when our Lord bids his disciples pray to the Lord of the harvest to send forth labourers, he has reference to the kind of equipment with which they were to be sent. How otherwise would it appear that he is Lord of the harvest? It is very remarkable that immediately after that command to pray, comes the sending forth of the twelve apostles, and we see that Jesus begins by investing them with power over all the power of the enemy, and directs them to make no provision for their own comfort. Their freedom from covetousness, worldliness and selfishness is to be conspicuous, but this in itself does not accredit them as sent by him. They must be accompanied by such displays of the Lord's power as shall be level to the apprehension of carnal men. So Paul says, "the signs of an apostle (one sent of the Lord) were wrought among you in all patience, in signs and wonders and mighty deeds." On the day of Pentecost what was it that enabled the people of Jerusalem to recognize the fact of Christ's ascension? Specially the power communicated to his disciples of speaking in a great variety of languages, breaking down in a moment barriers by which nations had been separated for ages; and after that, when the disciples came together to pray, their prayer is that the Lord will give them boldness "while thou stretchest forth thy hand to heal, and that signs and wonders may be done through the name of thy holy servant Jesus." It is not for us to dictate in what way the Lord shall accredit his people *or in what way he shall not accredit them,* (a thing too often done;) but it is for the word of God to dictate what prayer we shall offer to the Lord of the harvest. Jesus has the command of all resources, but the faith of his people must be accommodated to his teachings; without this, his hands are tied as when he stood before the Jewish high-priest. Now, are our friends willing to make this a very special season of waiting upon the Lord, by seeking to fulfil his command in the spirit of it, asking him to send forth labourers after his own heart into the harvest, attesting them in such a way as to show that he is Lord of the harvest? Are they willing, while they thus pray, to offer themselves to the Lord of the harvest, to be used by him in gathering it? Are they willing to lay down their own ideas as to the coming of the kingdom at the feet of Jesus, and accept of him as their all-sufficiency?

Christ's compassion for the nations expresses itself in the command to pray that he may send forth his labourers, not in the command to go and help the nations; and our compassion for them is to express itself not merely by going to them with the Gospel, but by asking him, the Lord of the harvest, to send forth labourers. This is the particular point to which we invite attention. "The Lord gave the word; great was the company of those that published it." Paul says, "How shall they preach except they be sent?" Jesus said: "As thou hast sent me into the world, EVEN so have I also sent them into the world." Jesus knows the world perfectly, and would never make the mistake of attributing to it a readiness to believe on him. "If I do not the works of him that sent me, believe me not." They who are sent of Christ must do the works of Christ.

GLADSTONE AND HUXLEY. II.

We proceed with the statement of our own view of the teaching of Genesis 1.

We were speaking of the fourth day. Let us look at the recorded words.

"And God said."

The work of each particular day is introduced by the declaratory word of God, stating the purpose of God. This is evidently designed to take this account of Creation out of the category of natural evolution, or the development of anterior processes. The object of the record is not merely to describe a process, but to show that every part of the work was made to depend upon the word of God, that is, upon the interposition of the supernatural. So John in his Gospel says: "In the beginning was the word, and the word was with God and the word was God. By him were all things made and without him was not anything made that was made." See 2 Peter, 3 : 5.

"Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and years. And let them be for lights in the heaven to give light upon the earth; and it was so."

It is well known that the mere fact of the sun being the body that it is, in the centre of the solar system, does not at all secure to this globe the reception of the sun's light and heat. This depends upon the constitution of our atmosphere. The rays of light that reach us are not light-giving in their course of ninety millions of miles between the sun and the earth; they become light-giving only after they enter the atmosphere that envelopes this globe. Note then the wonderful propriety of the words used in the record. Let there be lights to divide the day from the night, and to give light upon the earth. Without the adaptation of our atmosphere, the revolution of the earth on its axis would not have distinguished day from night, and the sun would not have given light upon the earth. A single word would have vitiated this statement, but there is no such word.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; the stars also."

The word is not *bara,* created. The heavenly orbs, sun, moon and stars, were now made to enter into the important relation to the earth which they have since sustained, by a work of transformation wrought in our atmosphere.

"And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

Have we not here a plain definition of the word "day" used in this record? How strange, if after defining the sense in which he uses the word, the sacred writer should immediately proceed to use it to signify an immense geological period, a sense utterly unknown to his readers. The Hindus have their *yugs,* immense periods of time, and it is difficult to see why such periods would need to be expressed in this record by a term signifying a day of 12 hours. And what are we to make of the statement that the evening and the morning were the fourth day, if the fourth day means the fourth geological period? What does geology tell

us of nights measured by thousands of years?

The Heb. word for *firmament* simply means expanse. It no more means a solid thing than our word *canopy* does. It is an ocular effect; but that effect could not have been without an atmosphere constituted as ours is.

The fifth day witnesses the peopling of sea and air with animated beings of various orders. Here the word 'bara,' created, comes in again, after a gap of 20 verses. For all we know, the vegetation of the 3rd day may have been from pre-existing germs or seeds, started into life on the removal of the waters. We cannot say. On the sixth day terrene animals of the various orders come into existence. On the same day,

"God said, Let us make man in our image, after our likeness. And let them have dominion."

Thus the human family is represented as having been brought into existence on the identical day in which the various orders of terrestrial animals are made to be, and this is the last day of creation. And to man is given dominion over all the orders of living things brought into existence on the 5th and 6th days, though the vegetable world was fashioned on the 3rd day, or, according to the favourite theory, myriads of years before. We certainly fail to find in geology anything corresponding to this record, and can only conclude that the six days in which the world was fitted up for the habitation of man were posterior to the periods of geologic change, of which we find tokens in the rocks.

We have *still something more to say on this subject.*

THE TEMPTATION, AND ITS PLACE IN THE LIFE OF JESUS.

By Rev. Wm. Bell, M. A.

(*Continued from our last.*)

Let us then glance at the Temptation itself. After the Baptism, Jesus retires under the impulse of the Spirit into the wilderness. It was probably the wild mountainous country to the west of the plain of the Jordan; and tradition has fixed on a spot near to Jericho, where rises a limestone peak surrounded with rocks and caves, as the actual scene of the event, naming it Quarantania after our Lord's forty days' Fast. Others have placed the scene in the neighbourhood of Sinai, where Moses and Elijah, heading the two separate dispensations of Law and Prophecy, passed through supreme moments of struggle and victory. Our Lord, like these two great Leaders, was alone. No disciple had yet been called to His side, and human friends would only have distracted his attention without being able to help Him. There are experiences in the lives of all righteous men, with which we only trifle if we expose them to the gaze of others; times when the soul is called upon to concentrate all its energies for conflict with the spirit of evil, and for earnest fervent pleading with Him who gives victorious strength. Such a time was this for Jesus. There was something fitting too in the place where He met the foe. When nature about us is soft and fruitful, she tempts us out of ourselves to a gracious repose in her; when she is rugged and sterile, she drives us back on ourselves, and by creating a sense of loveliness prepares us to face spiritual realities. The surroundings of Jesus, affording Him no outlet for His sympathies, made Him more than ordinarily sensitive to the presence of the Unseen.

Jesus did not enter the heart of the conflict at once. The words of St. Luke, indeed, imply that as soon as He got to the battle-field He began to feel the play of evil forces round His Spirit; but the enemy kept back from the great assault for forty days. During that time Jesus was absorbed in profound meditation The revelation made to Him on the Jordan's bank stood out in clearer outline; and the new consciousness He had gained of Himself and of His relations to man and God, was more definitely realized. He "unfolded Himself to Himself," pondered over all He was and all He was destined to accomplish; and then "unfolded Himself within Himself," watched the glory of God's Son and man's Redeemer meet like golden rays in Him. To such a strain did His intense thoughts expose Him, that the forty days were a prolonged fast; no food or water passed His lips; and the words of the Evangelists which tell us that at the end of that period He hungered, seem to imply that during the interval the sensuous nature was paralyzed, as though the whole experience had been crowded into a night. Two other cases we meet with in the Bible, in which mental and spiritual stress was accompanied by a like abstinence from food; they are the cases of the two distinguished persons already named. When Moses was with the Lord in the Mount receiving a Law for the people, during forty days and forty nights 'he did neither eat bread nor drink water.'—Exod xxxiv. 28 When Elijah, baffled and afraid, lay down in the wilderness to sleep what he prayed might be a sleep of death, the angel of the Lord touched him and bade him refresh himself with food for a journey; 'and he went in the strength of that food forty days and forty nights, unto Horeb the Mount of God.'—1 Kings, xix. 8.

Satan took advantage of the faint and hungry condition of Jesus to begin the decisive attack. In what form he approached Jesus, it is not necessary for us to enquire; some have supposed as an 'angel of light;' others, in the guise of a man; others have thought not unnaturally that he came in some such spiritual way as he comes to the hearts of men now. It is enough to assure ourselves that the Temptation was no allegory; the persons who faced each other were both real, and they fought a real battle. The suggestion of the Tempter was suited to the circumstances of Jesus at the time. The ground was strewn with loaf-like flints, and the words were whispered into his ear, 'If Thou art the Son of God, command that these stones become bread.'—Matt. iv. 3. The purpose of the 'if' was not so much to raise a doubt in the mind of Jesus in reference to His Sonship. It was intended rather to irritate; if you are the Son of God, as doubtless you believe, and I am not going to question, if you are the Son of God, then in your hungry condition, to appease the cravings of nature, bid these stones, so like the real thing, become bread. There can be no question as to your power to do it. You have just had it revealed to you that you stand in a unique relation to God, a relation which implies that all the divine resources have been put at your disposal. It is unseemly that so distinguished a Personage should be dying of hunger, and quite incredible when he has the means of relieving himself.

Now the question is: What was the point of this temptation? The tempter was quite right when he made the power of the Son of God equal to the task. The impossibility, if there was one, was moral and not physical. And the impossibility was just thus: Jesus by His Incarnation had assumed all the limitations of our human nature. He was son of man as well as Son of God, and it was the purpose of His life to realize the filial Spirit under all circumstances. It was not, therefore, for Him, when He was by Divine appointment in any place or condition, to relieve himself of the needs and sufferings which were inseparable from it. His human brethren might not do so, neither might He; the attitude of the perfect man must be that of trust in His Father, a leaving of himself in God's hands, till He who bade him go forward should clear the way in front. If changing stones into bread be the only way out of the difficulty, it must be the voice of God He hears commanding, and not the voice of the devil.

The reply of Jesus makes all this clear: 'It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4. God has appointed bread for nourishment, but He might as easily appoint anything else, these stones at my feet if He chose'. Perhaps our Lord thought of Israel, miraculously fed in the wilderness with manna and quails, perhaps also of Elijah ministered to by ravens. He meant to say "Omnipotence hath servants everywhere;" and he who is sure of his Father's Providence does not care whence or when relief comes; he only will refuse it from any other Hand but God's.

If, then, Jesus had hearkened to the voice of the devil, He would have been retracting the act of His Incarnation, escaping out of human difficulties by a supernatural method, for use of which faith had received no sanction; and in that case He could neither have been our Example nor our Redeemer. In the act of resisting the temptation He learned all this; for to Him obedience brought light as it does to us; His words were true in His own case: 'If any man willeth to do His will, he shall know.'—John vii. 17. By this act He bound himself over to use the splendid endowments which were sealed to Him at His baptism only in the service of child-like faith; He refused to allow them to make His normal human path a whit less difficult.

The temptation was very real. With subtle cunning the words of the Tempter put His exalted condition as Son of God in contrast with His famished worn state in that inhospitable wilderness. How right it seemed that He who was a Prince should exert His power to lift himself above hunger and weakness. What a sublime manifestation of condescending love that He forbore to do so. Surely in this act Jesus made himself in truth the Brother of us all.

The order of the two remaining temptations differs in St. Matthew and St. Luke On the whole I prefer the view of M. Godet, who decides in favour of St. Luke. Foiled, then, in his first attempt, the devil tries a second: 'Again the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them; and he said unto Him, All these things will I give thee if thou wilt fall down and worship me.' —Matt. iv. 8, 9.

It is hardly possible to take these words literally. For one thing, there is no mountain in the world whence all the kingdoms of the world are visible. Besides, the 'glory' of these kingdoms is something which cannot be seen by a mere external glance at them. We may suppose, therefore, that the devil made use of some vision to bring before the eye of Jesus what he intended, just as he now makes worldly vanities dance and sparkle before the eyes of men. These considerations are strengthened by what St. Luke says, that this sight was shewn to Jesus 'in a moment of time.'—iv. 5.

The temptation was an appeal to the love of power, a love which is not wrong in itself; for when God created man He gave him 'dominion,' and the gift was one attribute of the Divine Image stamped on man's nature. But in Jesus the desire for dominion was unusually strong. In the revelation made to Him after His baptism, He had seen the Messianic crown with all its jewels of prophecy placed on His head 'yet,' He had heard it said of himself, 'yet'—in spite of the raging of the nations, and the rebellious counsels of earth's kings and rulers—'have I set my king upon my holy hill of Zion.'—Ps ii. 6. It was to no shrunken rule He was appointed, but 'I shall

give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'—v. 8. This kingly consciousness, asserted itself afterwards in the presence of Pilate when, in answer to the question of the proud Roman, 'art thou a king then,' Jesus replied, 'To this end have I been born, and to this end am I come into the world.'—John xviii. 37.

Nor was the devil's offer void of all reality. He was spoken of by Jesus Himself as the 'prince of this world' When, as recorded by St. Luke, he said to Jesus, 'it hath been delivered unto me,' he may have referred to an actual viceregency conferred by God on him as an unfallen archangel The words which follow, 'and to whomsoever I will I give it,' are not utterly false. As a fact, Satan has power in this world; the presence of sin is his opportunity; and in the conflict of sin with righteousness, he can bring to the front the man who will best further his designs. What was the world when Satan whispered into the ear of Jesus, but an embodiment of his diabolical rule. The mistress of the nations was Rome. She had built up her rule by a series of unscrupulous and bloody conquests; she held it by throwing an iron yoke round the necks of subdued peoples. In spite of the glamour with which a historical imagination has surrounded her, Rome herself was steeped in selfishness and sensuality; three-fourths of her population were slaves with no personal rights whatever, and her 300,000 free citizens were idle buffoons who had to be fed and amused by the Emperor at the public expense. Yet there was something tempting in the vision which Satan made to pass before the mind of Jesus. It was the 'glory' of these kingdoms that he summed up with his magician's wand, not the wretched canker eating away at the heart of them. There was a glory of material wealth, a glory of colossal buildings, a glory of conquest and sovereignty, protected by Roman eagles and covered with the rich splendour of imperial people, that was fascinating to human eyes.

The condition, however, of entering on this vast empire made it impossible for Jesus to take possession. "All these things will I give thee if thou wilt fall down and worship me."—Matt. iv. 9. The condition was in effect that Jesus should offer homage to the Evil Power under whose instigation this Empire of sin had been built up. No doubt this would have cleared His way to rule. The devil would o ly have been too glad to put at His disposal all world-powers, and thus get rid of a mighty rival by winning him over to his side. But imagine what would have been the consequences. The Kingdom of Jesus was not to be a kingdom of this world; it was to be founded on truth, righteousness, and love. If He had closed with the devil's offer, He would have been compelled to keep the kingdom with the devil's weapons, and in that case He could not have transformed it to His own Ideal. 'They that take the sword shall perish by the sword'—Matt. xxvi. 52. The price would have been paid too dear, for the principles of the Kingdom of Heaven would have been sold, and Redemption made impossible.

With infinite honour Jesus bids the Tempter back. He does not stay for a moment to gaze on the scene of magnificence before Him. The very mention of the condition was enough to make His seducer loathsome. 'Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve'—Matt. iv. 10.

But in this act what did Jesus pledge himself to? It was nothing less than a renouncing of the world, and all the principles accepted therein. And that meant a prolonged strife with Satan, for Jesus' kingdom must still be won. Jesus saw that this treacherous friend would be henceforth the bitterest of enemies, with a host of evil powers backing him up. And against such foes He must oppose simply the might of truth, justice, goodness; a life of perfect trust and obedience toward God, surrendering itself at last to the Death of the Cross His victory over the Tempter taught Him how His own conquest of the world must be won.

(To be concluded in our next.)

"CRUEL CHEAPNESS."

(Communicated.)

THIS is an expression with a terrible meaning to many people. Some of the readers of the *Guardian* remember the "Bitter Cry" from London. One of the big questions of this closing century is the social one. The oppressed, the cruelly treated, will have their rights.

Cruel cheapness is applied to the continued efforts of men and women to procure what they need as cheap—so cheap that the workmen must suffer that their demands may be met. These efforts are put forth—so runs the indictment—in many instances by men and women who bear the name of the meek and lowly one, who humbled himself even to the cross that poor crushed man might be exalted. Ah! Lord Jesus, what cruelties have been wrought in thy name!

It is cruel to grind, to oppress, to starve those who do for us, that we may get all we can for as little as we can.

I might write in the interests of the natives who work for us as servants, as coolies, as carriage-drivers, as bazaar-men. How often Christian people clicker over a few pice with a poor coolie to whom a pice is as a rupee in value in comparison to the one who would beat him down. "Cruel cheapness" is the measure of many a Christian professor's life toward the Master. "How much owest thou unto my Lord?" Ah my past! to what extent am I indebted for past blessings and comforts? But how much do you expect to receive from my Lord in the future? Life, health, prosperity in this life? Yes, the hundred-fold on this side the grave you would ask for, and on the far side of the grave, life everlasting. Is this what you want? Your demands are great indeed. I am sure the "durable riches" you wish to possess from the Christ "are better than gold, yea, than fine gold, more to be desired are they than rubies." Once possessed, a "revenue of choice silver" would not compare to the income you would receive. God grant you, dear friend, "exceeding abundantly above all that you may ask or think." But what return do you expect—are you prepared to make? It is give and take in this bazaar too. "I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed." What is the price? A broken and contrite heart will not be despised.

What then? "If any man would be my disciple, let him deny himself daily, and take up his cross and follow me."

Who is to get the hundred-fold in this life, and in the world to come life everlasting? "Then Peter said, We have left all and followed thee," and Jesus said, Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake who shall not receive manifold more in this life and in the world to come life everlasting."

Ah the law of cruel cheapness—"the mystery of iniquity"—how it works in these matters too. Mark—and the world marks it and blasphemes—mark how little Christians sacrifice of time, strength, convenience, patience, money—in a word, self, in order to obtain the Pearl of great price. How their economy,—their retrenchment begins at the house of God. Why don't they visit the fatherless and widow in their affliction? (Jas. 1-27)—They have'nt time. Why do they not, obeying the command "Go ye into all the world," enter diligently into the unexplored world of their own community to search out lost ones for Jesus? Why are they so often absent from the prayer-meeting, the fellowship-band, (I write as a Methodist,) the Sunday-school, the Sunday morning church-services? (It is fashionable to go to church Sunday evening).

Now come the excuses. I have heard them: they are like the Gadarene demons, legion—*and as a rule they are selfish.* Should you never work beyond the tired point for Christ? Should you never inconvenience yourself for Christ? Should you never choose between social pleasures and Christ? Should you never give when you would feel the giving of time or strength, or convenience, or money for Christ? Should you not always gladly give beyond the hurting point *for His sake.* Should a Christian accept or make an engagement on a prayer, or fellowship-meeting night? Should callers prevent one keeping an *engagement* with Jesus? Rarely, very rarely will circumstances warrant a member of church accepting an engagement on a prayer or class-meeting night. Ought a Christian to excuse himself from Sunday morning church work because he likes to sleep late Sunday morning? Is'nt it a shame that such a question should have to be asked?

Would it not be instructive, Mr. Editor, for a reporter to visit the Protestant churches of Bombay of a Sunday morning, with a list of their membership in his hand and after that take a tour of the prayer-meetings and Sunday-schools; and after that compile a list of excuses for cruel cheapness in our dealings with the one who spared not his own Son but freely delivered him up for us all? Ah, my soul, with such a list in one's hands who would enjoy meeting the Man of sorrows, the one who wore the crown of thorns? "How much owest thou unto my Lord?" Are you not over head and ears in debt to Him? What are you going to do about it? Get angry with the writer, laugh at his scribblings, or mend your ways? Oh that we might in the sight of angels, and men and devils take our stand, with Luther's words "Here I take my stand I can no more. So help me God."

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 *p. m.*

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3 30 p. m.

You would compliment a coxcomb doing a good act, but you would not praise an angel. The silence that accepts merit as the most natural thing is the highest applause.

Epitome of News.

Saturday, March 13.

—*Times of India:* The case of Dadajee Bikajee *versus* Rukmabai, which is reported, so far as it goes, at full length in another column, should be carefully read. It is an appeal against Mr. Justice Pinhey's famous judgment. It transpired in the course of the discussion—and we have seldom read a discussion of greater interest or one more ably-argued—that the lady was as a child married to a man who had and has only Rs. 10 a month; that she had never cohabited with him; that the idea was revolting to her now when she is, according to Mr. Latham, as educated as an English lady, while the man who claims her is, he says, still "little better than a coolie." Mr. Latham adds that it is no secret that she is "a writer of some eminence." After this it were idle to conceal the fact that Rukmabai is the writer of those touching letters by "A Hindu Lady" which went the round of the world and won universal sympathy. Sentiment and law are, of course, different things, but the situation is dramatic, the issues very eventful, and the trial will be followed with intense interest.

—Same; Lahore, 12: A young soldier of the 87th Regiment, now lying at Nowshera, on the night of the 9th instant fired off eight rounds from his Henry-Martini rifle indiscriminately, first into the 15th Sikh lines and then into the 12th Bengal Cavalry lines. Major Gordon, the Adjutant, and Surgeon-Major Anderson scoured the country with a picquet up to a late hour, and at 4 a. m. the delinquent gave himself up.

—The death is announced of Captain C. H. Woodhouse, 2nd Royal Sussex Regiment, which occurred at Rawal Pindi on the 4th of March. The deceased officer was standing on the parapet of a verandah in the Fort, when he missed his footing and was instantly precipitated forward, before those standing near had time to save him. He fell on the hard concrete below, fracturing his skull.

Monday, March 15.

—The *Rast Goftar* understands that Government have granted a sum of Rs. 1,50,000 for the extension of the Elphinstone College Buildings to provide further accommodation for resident students of the College.

—The Waldensian Church has sustained a severe loss by the death, at Pisa, of Dr. Chiesi, one of its very highly-valued members, whose decease took place in the early days of the New Year.

—*Subodh Patrika:* One more coolie died in entering a drain to cleanse it! Is this self-government or self-immolation? If a man's life had been taken by superstition in a native State, what a howl would not be raised by Anglo-India, but coolies are killed now and again in departments managed by scientific Health Officers or Engineers in this *urbs prima in Indis* under a partly elected Corporation and hence nobody cares to take measures to prevent it. We beg to enquire if any compensation is given to the unfortunate families of the men thus sacrificed, for even the poor coolie is as important to his family as any great Corporationer or Municipal Officer to his.

Tuesday, March 16.

—*Calcutta Paper:* "Sir Auckland Colvin has, no doubt, been gratified to know that the yield of opium this season promises to be as plentiful as that of last season. According to the latest reports, the produce of the Patna Agency is estimated at 54,000 maunds, and that of the Benares Agency at 72,500 maunds. The total produce is estimated to be about 1,26,500 maunds, which is equal to about 75,000 chests. If to this quantity, the 30,000 chests, already held as a reserve stock, be added, the quantity available for sale would amount to 105,000 chests, independent of the 14,000 maunds of crude opium kept over out of the last year's produce at the Patna Agency. With these large stocks on hand the Government of India has an opportunity such as may never occur again, of flooding the market, and thus dealing a blow at the local Chinese industry by which our second greatest source of revenue is now being placed in imminent jeopardy."

—There are 14 pupils in the Bombay Institution for Deaf-Mutes.

—Cholera mixture recommended by Dr. N. Hormasji Edalji Sukhia, Malegaon:—

The mixture consists of a minim of carbolic acid, 15 minims of spirit ether, 20 of acid sulphuric dilute, and an ounce of peppermint or simple water previously boiled and filtered. Six such doses suffice in ordinary cases.

—There is a religious movement which greatly excites the public in the South of Russia. The Stundists, who are members of a Lutheran body, now call themselves evangelical Christians, and are making surprising progress among the peasants. In many villages the orthodox churches remain empty, while the meeting-houses of the evangelical Christians are crowded. The Holy Synod is very much troubled by the large number of Dissenters, who continue to increase in spite of every kind of persecution. The Synod has exhorted the priests to act energetically against the plague of heresy, but most of the priests declare themselves powerless. On several occasions the authorities have, it is said, employed physical force in order to bring back the wandering sheep into the true fold, but, as may be supposed, the result has not been very successful.

It is not generally known, but it is true, that the offices that Mr. Gladstone has had the distribution of, carry with them salaries amounting in the aggregate to £190,000 a year—a very substantial piece of patronage this for any man to possess. In addition to it, the Ministers themselves have at their disposal nearly 800 appointments, with an average income of £1,000 a year each. These appointments, however, are not annual, but occur as vacancies arise from death or resignation. There are nearly fifteen hundred other offices, with salaries varying from £250 to £1,000, that are also at the disposal of Ministers. Readers may form a rough idea, therefore, of the vast patronage power at the command of a British administration.

—The annual meeting of the Eurasian and Anglo-Indian Association was held last evening, Mr. Baird occupying the chair. The report for the past year, submitted by the council, showed that very satisfactory progress had been made by the association in the various schemes which it undertook. The total number of members on the roll up to the 31st December last was 703, showing that the number of members had more than doubled since the last report was issued.

Wednesday, March 17.

—Mr. Justice Birdwood and Mr. Justice Jardine have decided that the case in which Mungul Tekchund, a private in the 4th Regiment of Bombay Rifles, is charged with the murder of a comrade at Perim, should be transferred to Bombay.

—J. M. M. (London, Feb. 26) in the *Bombay Gazette:* I spoke for the first time in the House of Commons last Monday evening. Mr. Stanhope, who, in the absence of Lord R. Churchill, had charge of the debate on our side, arranged that I would follow the mover and seconder of the amendment. My turn came about half-past nine, when the House had begun to fill again after dinner, and I had a very good audience. I felt terribly nervous, and was afraid at first that I should break down. We older men retain our veneration for the authority and prestige of the greatest of representative assemblies, and tremble at the possibility of having an adverse verdict recorded against us. The younger generation, I notice, are placed at no such disadvantage. They seem to have been brought up to fear neither God nor man, and I have listened this Session with amazement and envy to beardless young gentlemen addressing the august House of Commons with more self-confidence than is shown by the Prime Minister himself. "Its their ignorance that does it," an old member whispered to me, and I was glad to accept this explanation. But to return to myself, I soon warmed to my work, and got through it without a stumble. The *Times* reports me pretty fully. I was warmly congratulated by many friends on our own side after I sat down, and by Mr. Stanhope and other members of our Front Bench. I think I may say without vanity that I made a fairly good impression on the House.

—The death is announced of the Rev. Dr. Nathan Brown, the Baptist missionary, in his seventy-eighty year. The deceased first laboured for twenty years in India, and in 1848 he published his "Grammatical Notes of the Assamese Language." This was followed in 1849 by his translation of the New Testament into Assamese. In 1873 Dr. Brown became a missionary in Japan, where he laboured until his death, and completed translations into Japanese of the four Gospels.

—*Overland Mail;* Feb. 26: Lord Randolph Churchill has carried out his threat that he would go over to Ulster and raise the Orangemen. There is no question about the cleverness and eloquence of his appeal, or its success in stirring up the heated elements that lie close to the surface of Irish loyalism. He evokes memories that are undying, and are kept alive by the perpetual friction of race and religious antipathies.

The Rev. Hugh Stowell Brown, for thirty-eight years minister of Mytle-street Baptist Chapel, Liverpool, and a well-known figure in Dissenting circles, died on Feb. 24 at his residence, Falkner-square, Liverpool, after a short illness, at the age of sixty-two. Born on the Isle of Man, the son of a Church of England clergyman, in early life he became an engineer, and for some months drove an engine on the London and North-Western Railway; he then studied for the Church, but his views on the subject of the Establishment led him to join the Nonconformist ministry.

Four riots in London have taken place during the reign of our Queen. First the great Chartist demonstration, April 1848, when the late Emperor Napoleon, along with many Londoners, acted as a special constable. Second, the Sunday riots in Hyde Park, June 1855, to protest against Lord Richard Grosvenor's Bill to prevent Sunday Trading in London. The mob on that occasion broke many windows in Grosvenor-place, and tried to set fire to houses. The third was the Reform League riot, on July 23rd, 186 , when the masses in Hyde Park pulled down the surrounding railings. The fourth riot was the recent one of which we have heard. The total destruction of property of the four riots has been considerably less than that of an ordinary fire such as takes place almost every week.

—The *Indian Spectator*, edited by a Parsee, startles us with the following: "We find something like a colony of Goanese and other Ayas in every Parsee quarter in town, and of Goanese cooks, "boys" and so on. What are we to think of young mothers who are ashamed or afraid of nursing their babies, and young wives who think it a hardship to minister to the wants of the family generally? More than 60 per cent. of the children of well-to-do Parsees at Bombay are, we believe, nursed and tended by Goanese women, and we should not at all be surprised if two of the three girls who have run away with Goanese boys are found to be practically *Goanese girls themselves.* This is the result of high living amid questionable

associations. Leaders of the community will do well to see to this in time."

THURSDAY, MARCH 18.

—*Burma Evangelist:* Two rare privileges were afforded us during our recent visit to India. On Monday evening, February 1st, the Bombay Missionary Conference held its monthly meeting at the residence of the Rev. H. C. Squires of the Church Missionary Society. Mr. Squires extended a most courteous and fraternal invitation to the Methodist Conference, then in session in Bombay, to be present. More than thirty Methodist brethren and sisters accepted the invitation. There was no formal business transacted, but the opportunity was taken advantage of for the cultivation of acquaintance and social Christian intercourse. Rev. I. F. Row, of the Anglo-Indian Evangelization Society, and Rev. Dr. Thoburn, were called upon for addresses regarding the work in India, and the writer had the honour of saying a few words about Burma. The gathering was a most delightful one, numbering about one hundred and twenty, the large proportion of which were ladies, and representing all the Societies in the city. There was a large sprinkling of the lay-workers of the several churches, and the utmost cordiality and sociability prevailed

On the following Monday evening, February 8th, we found our way under the escort of a missionary friend, to the hospitable mansion of R. Sutherland, Esq, Barrister-at-law, well and honourably known in the legal circles of Calcutta. It was the turn of the Wesleyan Mission to entertain the Missionary Conference, but Mr. Sutherland had requested that it should hold session at his residence. We had often heard of the Calcutta Missionary Conference and longed for an opportunity of seeing it at its ordinary work. While forty or more ladies held a prayer-meeting upstairs, a score or more missionary brethren transacted business below. We were much interested in the discussion that took place regarding the educational policy and operations of the Government, and one or two Committees were appointed to look into some points that required attention. Among those present and taking part in the business were several Bengali ministers, two or three Bengal lawyers—well-known also as earnest Christian workers—and Mr. W. C. Madge, the philanthropic Secretary of the Anglo-Indian Defence Association.

—*Bambay Gazette:* The China papers report that the Emperor having attained his fifteenth year is about to marry, and commence a number of reforms and new measures.

—The Str. *Assam*, with English Mails, left Aden for Bombay, Tuesday, 5 p. m.

—Sir Madhavarao has formed a high opinion of the intellectual calibre of the Nair women of the Western coast, and he urges that they should be educated, that university degrees should be conferred on them, and that they should be given employment in schools, in post and telegraph offices, in printing presses. He believes that, if properly encouraged, they will exert a beneficial influence on the other women of India. "Actuated by these sentiments," he writes in the *Madras Times*. "I hereby notify that I shall be glad to give a reward of 200 (two hundred) rupees to the first Nair woman that successfully passes the Matriculation Examination. If she persue her studies and successfully pass the F. A. Examination, I shall give her a reward of 500 (five hundred) rupees."

—The popular jockeys Archer and Wood are assessed to the income-tax at £10,000 and £9,000 respectively. They appealed, because they thought the amount too great; and in these hard times many persons will agree with them: only the jockeys object on account of the assessment, and the others because of the income. The appeals having been put aside, it would seem that Archer and Wood really do make some £19,000 a year between them.

—The Indian Village in London has proved a failure, and the villagers are returning to India penniless or nearly so.

—The Lahore paper says: A gentleman, in receipt of two thousand rupees a month, with catholic tastes and a desire for foreign travel, is advertisng for a wife. Matrimonial advertisments are not rare in Indian journals; but few are genuine. "Bachelor," care of the Manager, *Pioneer* Press, may, for aught we know, be a good man and true in search of a wife Truth compels us, however, to state that announcements, such as the one he has made are generally the outcome of a sinful wager, which has for its end the collection of photographs.

—*Dnyanodaya.*: It may not be generally known that, in the opinion of some scholars, Ophir, the place with which Solomon carried on his foreign trade is Supârâ, a village 40 miles to the north of Bombay. The arguments in its favour are:—

1st. That the articles of Solomon's commerce namely gold, precious stones, sandal-wood, silver, ivory, apes and peacocks, point to India as the country that abounded in just such articles of trade, and, moreover, the Hebrew names for apes and peacocks appear to be of Indian origin.

2nd. The Septuagint has, in several places, Sopera, Souper or Sopara for Ophir. The dropping of the S. in Hebrew being a natural one, just as the *Sindhu* became the *Hindhu* river, or dropping the H. the *Indus* in Greek, and *Hodu* in the Hebrew.

3rd. Ptolemy who lived in the 2nd century of our era had a work on Geography in which that of India is included. In this he mentions a place on the coast, Soupara, which from his description has been satisfactorily identified with Supârâ.

4th. It would also appear from the inscriptions in the Kennery caves, which date probably about the beginning of our era, and from the relics of antiquity around Supârâ, namely, an edict of Asôka inscribed on a rock and dating about 250 B. C. and the remains of an old Buddhist Stûpa, that Supârâ was once an important trading port to which even in Solomon's time merchants of the West may have come to carry back with them the gold, silver, and precious stones of India.

—We are favoured with the *Indian Railway Travellers' Guide* for March, 1886, published at the *Bombay Gazette* office. Price, 8 annas.

—The "conscience" fund, consisting of money received by the United States government from unknown persons who are supposed to have retained it wrongfully, was started in 1877 and now amounts to $220,747.26.

FRIDAY, MARCH 19.

—*Bombay Gazette*: A Brahmin *mendicant*, named Manikram Purboo, had a bath in the Municipal Gardens at Churney Road on Wednesday morning, but before bathing, he hung on the branch of a tree close by his bundle, which contained five tolas of gold, a number of gold mohurs, cash, a silver bell, sundry articles of wearing apparel, &c., of the collective value of Rs. 653-7-0. After bathing, he engaged in prayer and closed his eyes, and was so rapt in meditation while counting his beads, that he could not tell when his bundle was stolen.

—Deaths last week, 428.

—*Bombay Gazette*: Mr. Justice Jardine presided last evening at the annual distribution of prizes to the children of the Byculla Schools. Lady Reay was present and assisted in the ceremony, by handing the boys their awards. The president who was warmly welcomed to Bombay delivered an interesting address in which he reviewed the chief features in the report. This was of a highly gratifying character, the health of the schools being excellent, the education given most favourably noticed by Mr. Kirkham, and the finances in a satisfactory conduction. Her Ladyship and the president were heartily thanked on the proposal of Mr. Justice Birdwood seconded by the Bishop of Bombay.

—A correspondent complains that he has heard nothing of the big lottery in Hyderabad, Deccan, in which he took some tickets in June, 1885. He wants to know who got the Rs. 30,000. Such questions are inconvenient.

Selections.

THE WILL OF GOD, OUR SANCTIFICATION.

THIS is the will of God, your sanctification. There are always to be found those whom indefiniteness suits. The vague teaching shelters their want of true devotion to God. They carefully avoid a crisis. They are not whole-hearted enough to be decided. They do not want to face the question, Do I from this day follow the Lord fully? Am I ready to be made conformable unto His death, that I may know the power of His resurrection? Am I willing that God's Holy Spirit should baptize my whole being, spirit and soul and body, so sanctifying me and keeping me blameless unto the coming of the Lord? Such questions search the heart down to its hidden thoughts and intents. It requires the truest faith to die with Jesus, and to live only in Him. But such thoughts can only irritate those whose policy it is to evade conviction of their true state. And even where it only results in hesitation, yet what terrible quicksands of unbelief even this discloses! No; they do not care to give over their whole being to God. They desire to keep to themselves the control and the choice of many little things, for God might not always care for their pleasure, nor secure the interests they most prize. Poor soul! thou art weighed in such a balance and found wanting; look yet again, that thou mayest see. The first step out of every difficulty is the removal of our misapprehensions of God.

The system which teaches that entire sanctification is an instantaneous work, has the feeblest support from Scripture, either as to the doctrine or the phraseology. Experimentally, the results of such teaching, however flattering for a time, are finally most disastrous. The poor soul, once beguiled into self-deception, and the assertion of claims which cannot be soberly sustained, is either pushed on the one hand by the heights of presumption, or else is driven back on the other to drop into the depths of despair. No close observer can doubt that such has been the general tendency of the teaching; while happy exceptions may be seen, where there has been such a private adjustment of its terms as virtually to change the doctrine. Beside this, the love of God shed abroad in the heart has a wonderful power to render error innocuous. But taking the system in its legitimate results, there can be little doubt that eventual loss is sustained by its supporters. The testimony which it encourages has a singular tendency to recur to past experiences, or, if touching upon the present state, to claim little more than the conservation of former blessings. Meanwhile, the importance attached to such testimony repels those who, like the Apostle, desire not to know the speech of them that are puffed up, but the power. The unhappy result in the case of any who recoil from the assumptions in doctrine linked with such inconsistencies in life, is that they do so as though released from all further inquiry upon the subject. They begin to waste their strength upon controversy, and are more eager to point out the logical inaccuracy of the system than to find a true remedy for their own shortcomings.

A right relation to Christ must precede our growing up into Him in all things. Happy that moment when the eye sees Him! And how often is it the work of a moment at last! The sunrise may have been long heralded by steady increase of light, and yet it is in a flash that you see the golden orb itself. And when once the eye long occupied with self, whether in seeking its pleasure or in proving its weakness, is lifted at last to see Jesus as the Prince and Perfector

of Faith—when it sees that it is Christ that it wants, and that this Christ is waiting for us, having all power in heaven and earth,—it has had its vision, it has had its call—"Arise, and go over Jordan." Seeing Christ, arise; give thyselffully to Him, to receive His fulness; and henceforth go on to apprehend that for which thou art now apprehended. S. S.

—(*Ev. Christendom.*)

PERFECT TRUST.

We have seldom seen the idea of perfect trust better illustrated than in the following touching incident of a little daughter's trust in her father. They were travelling together, and in order to reach their home it was necessary for them to travel all night. When it became too dark for them to look out of the windows, and the lamps were lighted inside, the father laid aside the little girl's hat, and spreading out cloaks and shawls, said 'Now we will rest.' But a little troubled face peered out upon the strange scene, a mist was gathering in those blue eyes, and the cheery tone of voice changed to a very plaintive one as she asked 'Father, how can we go to bed here?'

'This is your bed, darling,' he said, drawing her to his heart, 'and a warm one you will always find it.' And then he tucked her in so carefully that in place of what had been a little girl, there seemed only a great bundle of shawls.

But every now and then there was a movement inside the bundle, and a voice would say, 'O father, I am afraid to go to sleep here!' Then the father reminded her that he was taking care of her and would do so all night. So at last soothed by this assurance and worn out by unwonted fatigue, she fell asleep. When she opened her eyes again, after what seemed to her only a few minutes, the sun was shining brightly. The train stopped, and there just in sight was her own dear home. She could even see her dear mother standing in the open door, with arms outstretched to welcome back her loved ones. After the kisses were over, the mother asked 'And so my little girl has been travelling all night? Did she find it a long and weary time?'

'O no, mother, not at all. I had such a good sleep, and father watched over me all night. Only think of it! All night, mother, he watched over me. At first I was afraid to go to sleep in that strange place, but he told me to lean against him and shut my eyes and rest easily, for he would stay awake and take care of me. So I crept close to him, and before I knew it, I was really and truly sound asleep; and dear father stayed awake and took care of me all night. How I do love him for it! Then the mother, with the love light beaming from her eyes, told her child of that heavenly Father who watches over each of His children, not only one but every night of their lives. The words were so impressed upon that little girl's mind, that she still remembers them now she has grown to womanhood, and never lies down to sleep without the glad feeling 'My Father will be awake to watch over me.—(*Christian at Work.*)

THE OLD, OLD STORY.

BY REV. FREDERICK G. CLARK, D.D.

It was not told by a minister, not even in the Sunday-school, but in the home of a devoted teacher to a congregation of one. This is the way the story was told, and this is the way it went down into one human heart.

A poor ragged boy was found one Sunday by the teacher among the regular scholars of her class. The lady had no idea how the thing happened. But there the boy was in his pitiful plight, and the other boys were having a little fun over the awkwardness and poverty of the stranger. The teacher drew the boy close to her side, and asked his name. Hanging his head he muttered 'My name is Jimmy.'

'How old are you?' was asked, with other questions which drew out the fact that the boy was ten years old, and that he could not read. The case was so pitiful that the teacher only whispered 'I want you to go home with me after school.'

At length the teacher was seated in the house with the strange boy, to whom she gave an apple to make him feel at home, when the conversation went along something like this:—

'Jimmy, is your mother living?'

'I never had any mother as I knowed of. I allers lived with Benjamin the bone-picker.'

'Well, Jimmy, I hope you love Jesus.'

'Jesus, who is He?'

'Why, Jimmy, you must have heard of Jesus—stop and think.'

With an honest and wondering look the boy replied 'Upon my word and honour I never heared tell on Him. I suppose He is some big gentleman what wouldn't speak to Jimmy.'

The teacher had never before met a person that had not heard of Jesus. At first a strange chill came over her, and next a thrill of joy at being permitted to tell the story of the Cross to another for the first time. A prayer was sent up—'Lord help me,' and the lady went on talking of Jesus. The boy listened with a stare of bewilderment; his gaze was riveted more and more upon his teacher as he drew closer and closer to her until his elbow rested on her lap. Tears came, filling his eyes and running down his cheeks, when he said 'It seems awful strange; nobody ever told me before that Jesus died for me Are you sure there is no mistake about it? I allers thought I was of no account anyhow. Please tell me where they buried Him. I wish I could put some flowers on His grave.'

When the teacher could recover her self-control after the pathos of these words, she said 'Jimmy, I have not told you the best of all. The grave could not hold Jesus,' and she went on to tell the boy about the resurrection and ascension. Her listener was spell-bound, as he heard still further of Christ's praying for Jimmy, and that He was just as near to him as the boy was to the teacher, and that Jesus had a home for him in heaven by-and-bye.

The story had now penetrated Jimmy's heart and he said 'I don't see how anybody could help loving One that died for 'em; but how can I tell what He wants me to do? I can't see Him, nor hear Him talk. I wish I had seen Him before He died.'

The teacher went on to tell about the Bible, about the strength Christ gives to them who try to obey Him, and how near we can all be to Him now that He is risen from the dead.

Jimmy said inquiringly 'You told me that Jesus would come and live in my heart, but I know He wont stay where there is so much badness. Only yesterday I tried to steal some apples, and when I feel awful hungry, I just think I could steal anything. How can I get this awful feelin' out of me, so a to be good?' to which the teacher replied by telling more of the love of Christ and His cleansing blood.

'Now please, teacher,' said the boy, 'wont you tell Mr. Jesus who I am? I don't know how to ask Him, as long as I can't see Him. Mebbe I wont ask Him mannerly-like, and He wont answer me.'

The teacher replied that praying is talking to Jesus. 'You can tell Him just what you want, and ask Him for it.'

'Well,' replied Jimmy, 'I think I would like to have you tell Him about me first, for you have known Him so long, and He will take more notice of Jimmy if somebody comes with him.'

They knelt in prayer, the teacher introducing Jimmy to Jesus, as the boy expressed it. Then in honest and rude faith Jimmy said I 'feel so well acquainted with Him now, you bet it wont be the last time I'll talk to Him.'

The boy took up his old torn cap as if hurrying away, when the teacher said 'What is your hurry, Jimmy?'

In a subdued and confidential tone the boy replied 'I want to hurry home and tell Benjamin about Jesus; he is so sickly-like, and it would be an awful thing if he should die and not hear about Jesus.' Then half-covering his mouth with his hand, he whispered 'And he told me to steal the apples, and that is why I am in such a hurry. Good-bye.'

This is a real incident. Such paganism may be found within pistol shot of our church spires. Here we see the charm of the old, old story, as fresh and powerful as ever. How many of us could tell the story so simply? What Christianity wants most to-day, is not a better philosophy, but lives so true and hearts so loving, that it shall not be so hard to get the story told.—(*N. Y. Evangelist.*)

A VALUABLE OUNCE OF EXPERIENCE.

The writer of the following communication to the *New York Evangelist* is nearly seventy-seven years of age. To such experience, says the editor of that journal, we may all listen with deference:—

"Centralia, Nov. 17, 1885.

"I see in your paper of the 5th inst. the question asked, 'What can the people do?' Will you allow me to suggest a few things? The question is asked in view of the movement in your city to see what can be done to save sinners. In the first place, let me state a few things that took place in a country church in Central New York in 1825. I was requested to spend a week in said church while a student. I arrived there on Saturday evening. On the Sabbath the pastor introduced me to one of his elders, and wished me to go home with him and assist in the meeting in the evening, and then visit with him from house to house during the week. After talking the matter over with the elder, and having a season of silent prayer, asking God what He would have us do, I asked the elder what he thought of our proposing to the Church that they should ask Jesus Christ to come among them on the business of redemption, and to remain there until the work of redemption in that place should be accomplished. He remained silent for awhile, then said: 'I do not see any reason why that would not be proper.' We then spent the time till the hour of public worship in prayer.

"At the proper time I made the proposition to Christians; I told them what a Saviour He was, that He would save whole families; in short, all the families in the place. I explained as well as I could His promise: 'Behold, I stand at the door and knock,' etc. The night was mostly spent in prayer. Early in the morning we commenced to visit. In the first family we found every unconverted sinner there under deep conviction. Soon the elder declined to take any part. After we had made several calls, as we left a family he threw his arms around my neck, saying, 'My dear sir, if God comes any nearer I shall die!' He spoke what I had felt for some time. In the next house we found them still praying. There we had a prayer-meeting and asked God to stay His hand, and to strengthen us to know and do His will. During the day every impenitent sinner we met we found to be under deep conviction. At evening it seemed that the whole village came together, and it was ascertained that thirty-two men and women had found the Saviour. The rest of the week was spent in a similar manner, and at its close it was found that almost every adult person in the place had embraced Jesus Christ as their Saviour. I learned afterwards that more than one hundred united with the church at one time. Of those who entered the ministry, six went at one time as missionaries to the heathen. This was the result of having the right kind of help. There

was no preaching; sinners were ready to inquire, 'What must I do to be saved?'

"Now, I think it a correct principle that what God has done for His people under certain circumstances He will do again under similar circumstances. When I saw the good people of New York City making a move to save lost men, my heart was glad. But they want help; it is no small thing to cure all the love of sinning in New York City and Brooklyn, and save their souls. Christians can have all the help they need to accomplish this object, and it will be so safe and so efficient and abiding. Jesus Christ stands knocking at the heart of every Christian. Now suppose that every Christian in those cities should spend even one night in united prayer—that Jesus Christ would come among them and there abide, until the love of sinning was destroyed, and every fountain of iniquity dried up, and every soul become loyal to God. Why, I tell you, God would bow the heavens and come down, and would breathe the spirit of life upon all that moral desolation, and would make it as the garden of the Lord. I mean something very different from the ordinary influences of the Holy Spirit in revivals. In performing the labours in more than one hundred revivals, I cannot say that the Saviour was thus present in more than ten of them—I mean all that the Saviour meant when He said to His disciples: 'I will manifest Myself to you;' in other words, that He should be properly enthroned in the hearts of His people. Now, let all those who visit be clothed with salvation, and they will have great power with God and man. All those who thus put on Christ Jesus, to them He gives the benefit of His Name at the mercy-seat; and they see and feel that it is proper for them to ask for as many and as great things as it would be for Jesus Christ to ask, and, like Jacob, they will not take a denial. By thus taking hold on God, you will soon know that Jesus Christ is mighty to save.

"ELIJAH BUCK."

MR. STANLEY SMITH IN CHINA.

OUR readers will be greatly interested in the following letter, just received by the China Inland Mission from Mr. Stanley Smith. It is written from Ping-yang Fu (Shan-si):—

The Lord is graciously helping me in the language. I almost tremble to think of the joy it will be to be able to express myself clearly, and then to be free to love some thousands and tell them of Him. But one must not look ahead. Oh, how these dear people need the Saviour!

I am feeling daily the need I have of learning my deep and absolute dependence on Him. Doubtless He has methods of reaching this people, and if one steers clear of one's own projects and ideas and plans—well, His will will be done, and that is "good, acceptable, perfect." If the devil sees there is zeal in us, his great object is to make it misguided, and "not according to knowledge."

I am reading again the life of John Fletcher, of Madeley. The last time I read it was ten years ago; it was then an immense blessing to my soul. But oh, how ashamed one is to be brought into contact with such lives! What zeal, what fervour, what faith, what deep humility! Ah, it was Christ formed within indeed. As Paul testified, "that in me Christ might show forth," &c. (1 Tim. i.16). He just seemed to look upon himself as a most helpless instrument, but used by that most glorious Workman who, thank God, never complains of His tools. Were it not for this fact that Fletcher's excellency was Christ's, it would discourage one to read such lives.

I feel the thirst coming upon me again for a deeper knowledge of God. He has been showing me my need so deeply. I must have a corresponding supply. I suppose this attitude of stretching forth is what we want developed so much—at least, I do. There is such a frightful tendency in one's slothful, cold heart to be satisfied with present knowledge—in fact, letting things slip; but these slipshod shoes are by no means "the preparation of the Gospel of peace," and are an example of small things that show much—namely, a soul out of communion. So let us, while the time remains, stir one another up to praise, to prayer, and waiting on God. "As long as he sought. . . . he prospered." I believe that is a secret God ever keep us from imagining that there is a final stage.

I wonder if you are, with the seething wickedness around, going to have persecution? The line seems clearer between the world and the Church. In China it is only a matter of time—it must come; there have already been the signs in some parts, and of course the Son of God has walked in the fire with His children. —(*Word and Work.*)

Miscellany.

—*The Harvest Field:* Lady Dufferin's Scheme Hanging Fire in Southern India.—This scheme was ushered into existence with a flourish of trumpets which resounded throughout India and reached as far as the British Isles, but now the echoes have died away and except in Calcutta where the presence of the Countess of Dufferin keeps the enthusiasm alive, the matter is fading from the recollection of the public. On the 27th of January the Viceroy presided over a public meeting held in the Calcutta Town Hall in support of this fund, and it seemed that at that time it amounted to about a lakh and a half of rupees, but the movement does not go for all that. Every one that knows anything about the country admits that the mortality amongst the women and children in this country is appalling, and that the new agencies which this fund proposes to bring into existence are just the kind to alleviate the misery which befalls millions of women in India in their hour of greatest need. But the movement has excited very little, if any, enthusiasm outside of those who are in personal contact with the Viceregal circle. This apathy seems to us deplorable. The reasons for it are not far to seek. In the first place the movement is in the air. The great official and personal influence of the Viceroy secured for it a host of professed friends and induced the native princes to support it as a matter of loyalty, but it has not touched their heart and conscience, and the masses are in complete ignorance both of the movement and of the remedies which it proposes for their relief. Then the immense difficulties which at present stand in its way, make it a dead letter wherever the interest in it is feeble. It is proposed to have a number of properly qualified lady doctors who will train and send forth into the mofussil nurses, midwives and female medical assistants. But where are the doctors and students in any sufficient numbers to come from? And when the latter are trained, what will induce native married women to leave their friends and live in localities where they are needed most? But one of the greatest difficulties it seems to us is to secure the hearty co-operation of the officers of the Medical Department throughout the country. Like all official classes they are intensely conservative; this movement too is in some sort a reflection on their own department, and they are naturally doubtful of an agency which may not be entirely under their own control. Moreover they are all burdened with work and have no time or energy to spare; they also appreciate the difficulties in detail much more clearly than the public. They may, therefore, be expected to be sceptical of its success and to offer it that kind of resistance which is the most fatal because it works in secret. We emphasize these things because we believe the present affords us opportunity for assisting a movement of unspeakable importance, which it would be a lasting disgrace for us to lose. One of the conditions of its success is that the difficulties which lie in its way should be fairly understood. To make the movement go, more must be done to instruct and arouse the people, from one end of the Peninsula to the other, by means of tracts and public lectures; special efforts should be made to bring it into harmony with the existing Medical Department; and as no agency will be so efficient and economical as that inspired by religion rather than love of pecuniary reward, the hearty co-operation of all missionary and benevolent societies should be sought and accepted.

—A friend sends us this extract from Joaquim Miller's *Memorie e Rime*:—

FOR THOSE WHO FAIL.

"All honour to him who shall win the prize,"
The world has cried for a thousand years;
But to him who tries, and who fails and dies,
I give great honour and glory and tears.

Give glory and honour and pitiful tears
To all who fail in their deeds sublime,
Their ghosts are many in the van of years;
They were born with Time in advance of Time.

Oh, great is the hero who wins a name,
But greater many and many a time
Some pale-faced fellow who dies in shame,
And lets God finish the thought sublime.

And great is the man with a sword undrawn,
And good is the man who refains from wine;
But the man who fails and yet still fights on,
Lo, he is the twin-born brother of mine.

TELEGRAPHIC NEWS.

London, March 11th: In the House of Lords this evening, the Earl of Kimberley (Secretary of State for India) moved for a select committee of both houses to inquire into the working of the Government of India Act of 1858.—His lordship said that her Majesty's Government did not believe that the system of government in India, founded in 1858, had broken down, but were of opinion that some details must be susceptible of improvement. Events, he said, had shown that the Indian Administration had worked well on the whole, and England might well be proud of the Indian Civil Service. The questions of employment of natives in the Civil Service and the age at which candidates should be admitted will be amongst those for consideration by the committee, whose report, his lordship declared, would lead to legislation.—The Earl of Cranbrook, in the discussion which followed, said that the Conservatives would support the inquiry.—The House agreed to the motion without division.

Cairo, 11th: A fresh difficulty has arisen between Sir H. Drummond Wolff and Ahmed Moukhtar Pacha, the former insisting upon the appointment of English officers to the superior commands in the new Egyptian battalions now being formed, whilst the latter insists upon the appointment of Mussulman officers.

Constantinople, 11th: The Ambassadors of the Great Powers have approved of the agreement between the Porte and Prince Alexander respecting Roumelia as amended.

London, 12th: The Select Committee of Inquiry into the working of the Government of India will be composed of ten Peers and twenty Commoners.

London, 13th: In the House of Commons last evening, Sir U. Kay-Shuttleworth, the Under-Secretary of State for India, in reply to a question, said that Lord Dufferin has been instructed to inform the Indian Associations of Bengal, Madras and Bombay, which have been requesting for the appointment of a Royal Commission instead of a Parliamentary Committee for the purpose of inquiring into the working of the Government of India Act

of 1858, that her Majesty's Government, in conformity with precedent, had decided that a Parliamentary Committee would be most effective, and added that the Government had no intention of instituting an independent inquiry on the same subject in India. Thereupon, Sir Roper Lethbridge, the Conservative Member for North Kensington, gave notice of an amendment declaring that, in the opinion of the House, no Inquiry would be satisfactory without holding an independent local investigation of the working of the present Indian Administration.—In the House of Commons, Mr. Donald H. Macfarlane, member for Argyll, put a question to the Government, whether they would afford facilities and bear the cost of natives coming from India to England to give evidence before the Committee of Inquiry into the working of the Government of India.—Sir U. Kay-Shuttleworth (Under-Secretary for India) in reply, said that the question was one for the consideration of the Committee themselves, who would, he said, probably not be indisposed to afford the facilities.—Major-General Sir Charles Warren, now in command of the British forces at Suakin, has been appointed Commissioner of the Metropolitan Police in place of Lieutenant-Colonel Sir Edmund Yeamens Henderson.—The Agra Bank, Limited, pays a dividend of 6 per cent. for the past half year, and has taken £20,000 from the reserve fund to meet losses.

Cairo, 14*th* : Sir H. Drummond Wolff has received instructions from Lord Rosebery (Secretary of State for Foreign Affairs) that the British army of occupation in Egypt is to be reduced by six regiments.—The British Government has proposed that the British outposts be withdrawn to Assouan, and that Egyptian troops occupy Wady Halfa.—Ahmed Moukhtar Pacha has not yet assented to this proposal, believing that it would necessitate the despatch of large Egyptian reinforcements to take the place of the British troops.

Suakin, 14*th* : A body of Friendlies who were out foraging in the direction of Hasheen came across a force of rebels, whom they attacked and routed, inflicting a loss on them of thirty in killed.

Constantiople, 14*th* : No meeting of the Conference took place yesterday as was arranged, and the date for the first sitting has not yet been fixed. The cause of the delay is owing to Russia disputing the wording of the Protocol.—The Treaty of Peace concluded by the Delegates at Bucharest has been ratified by Prince Milan, the Sultan and Prince Alexander, respectively.

London, 15*th* : Mr. Gladstone has submitted to the Cabinet his proposal in respect to Ireland which it is reported consist of the expropriation of landlords at a cost of £200,000,000 and the establishment of a Parliament in Dublin.

Sofhia, 15*th* : Prince Alexander is now demanding that he be appointed Governor-General of Roumelia for life, instead of for five years, renewable at the Sultan's discretion, as was stipulated for in the Turko-Bulgarian agreement.

London, 16*th* : The Right Hon. Joseph Chamberlain, President of the Local Government Board, and the Right Hon. G. O. Trevelyan Honorary Secretary for Scotland, have resigned.—Sir U. Kay-Shuttleworth, replying to a question in the House of Commons, said that a proper proportion of members of Parliament, unconnected with the Government of India, will be appointed members of the Select Committee of Enquiry into the working of the Government of India.—A meeting of the Indian Association was held yesterday, at which both H. R. H. the Duke of Connaught and the Earl of Iddesleigh made speeches, strongly urging the necessity of extending education in India, and notably among native women.

17*th* : The reason for the resignation of the Right Hon. Joseph Chamberlain and the Right Hon. G. O. Trevelyan is because they object to entrusting to an Irish Parliament the administration of the fund of £200,000,000 for the expropriation of landlords. Mr. Gladstone is endeavouring to induce them to reconsider their decision.—In the House of Commons last night, Mr. C. Wilson, Member for Kingston on Hull, called the attention of the House to the Contagious Diseases Acts of 1886 and 1869, and Moved a resolution for their repeal which was agreed to without a division.—The Select Committee of Inquiry into the working the Governoment of India comprises the following names.—The Duke of Norfolk, the Duke of Buckingham, the Marquis of Ripon, the Earl of Derby, Earl Cowper, Earl Cadogan, the Earl of Kimberley, Earl of Northbrook, Earl Lytton, Earl of Iddesleigh, Viscount Cranbrook, Lord Harris, Lord Elgin, Lord Napier of Magdala, Lord Revelstoke, and Lord Hobhouse.

18*th* : In the House of Commons, last night, Mr. Campbell-Bannerman, Secretary for War, introduced his Army estimates for 1886-87, which amount to £18,200,000, giving a total strength of 151,867 men.—The Navy estimates amount to £13,000,000.—Major-General F. R. S. Flood, C. B., late chief of the staff of the army of occupation in Egypt, started from London last week for India, where he will assume command of the Poona Division.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED.

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm-chair. My affliction seemed to be working downward into my bowels as well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Corative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

F. T. W.

PASSENGERS SAILED

Per P. and O. Str. *Nizam*, 18 :

For Brindisi—Lieut-Col and Mrs Heyward, Mr and Mrs W Wilson, Mr Evans C Johnson, Mr R Farquhar, Mrs A B Stopford, Mr E J Barton, Mr J King, Capt and Mrs Montague, Mr and Mrs D Tod, Mr Swann, Mr Crew, Mr J Cheesman Norwood, Mr C W Marshall, and Mr G Hughes.

For London—Mrs T R Cowie, Mr Ansted, Mr G Pawe, Miss Rich, Mr Samuel Sanders, and Mr Wallace.

For Marseilles—Mr C E Wilkinson, Mrs Bigg Wither, and Mr and Mrs James Henessey.

For Venice—Mr F L Lucas, M May, and Capt Green.

For Suez—Commandant de Farcey.

PASSENGERS ARRIVED

Per P. and O. Str. *Ancona*, 16 :

From London—Mrs Young, Miss G Cottle, Mr A Dillon Way, Mrs P Tarry, Mrs Ingle and infant, Mr Daniel Stott, and Mr Robt Henderson.

From Venice—Mr and Mrs Lyon, Misses Lyon and McDonald, and Mr H J Lamprey.

From Brindisi—Mrs A M Lang and Miss Lang, Mr Park, Mr and Mrs G Otto, Mr Bowyer, Mr F Nietsche, Mr Barnes, Mr H A Krohn, Mr E B C Hambley, Mr R Reeve, Mr Evelyn Gray, and Mr E F Webster.

Per Str. *Raffaele Rubattino*, 17 :

From Genoa—Mr S N Brome, Mr G A St Brawne, Mr and Mrs M D Mackenzie, Miss Gray, Mrs Quinton, and 2 children, Mrs Bateman and 2

children, Mr and Mrs G R Wyer, Dr Waburton and 2 children, Mr A B Mastor, Miss Delicia Mary, Miss Perey, Miss Bradley, Miss Halsey, Col G S Pasley, Mrs Pasley, Miss James, Revd W Wace, Mrs Wace and child, Mr Andrew Murray, Mr Paul Gertanner, Mr and Mrs F B Simons.

From Suez—Mrs Breslauer and child, and Mr David Bramschtier.

From Aden—57 deck.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

	Rs.	a.	p.
J. H. Irvine, 15th April 1886	2	0	0
S. M. Smylie, 30th September 1886	7	10	0
Mrs. E. W. Parker, 31st Dec. 1887...	7	10	0
Dr. A Graham, 31st December 1886	10	14	0
Genl. J. Field, 31st December 1885	20	4	0
Dr. J Murdoch, 6th October 1886 ...	7	10	0
R. L. Gordon, 1st May 1886.....	1	0	0
H. Todman, 29th May 1886	3	0	0
W. A. E. Boyd, 6th November 1885	3	0	0
Rev. J. M. Goheen, 20th July 1887	6	0	0
Do. do. (postage) 20th November 1887	4	14	0
J. J. Hearn, 31st Dec. 1886	7	10	0
Rev. J. P Graham, 15th Jan. 1887...	6	9	0
„ L. B Tedford, 21st Oct. 1886...	7	10	0
C. Sharman, 28th March 1886.....	0	8	0
D. S. Clark, 26th January 1887	7	10	0
J. Peyton, 17th October 1887	10	0	0

TERMS OF SUBSCRIPTION: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England viâ Brindisi, Rs 10-14; America and to other Foreign countries, Rs. 9-4. For smaller periods in proportion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 anna per line for succeeding insertions.

Special contracts can be made for Advertising.

DOMESTIC OCCURRENCES, 8 As. per insertion.

All business letters should be addressed to Sumant Vishnu, A. V. Press, Two Tanks, Bombay.

Letters for the Editor may be addressed to him at the abovementioned Press.

Advertisements.

THE annual meeting of the Bible Society and of the Tract and Book Society will be held in the Bible Society's Rooms, Dhobie Talao, on Tuesday, the 23rd instant, at 5-30 p. m.

The attendance of the members and friends of the above Societies is very earnestly requested.

WANTED

A Christian Headmaster for a large Mission School in the North-West Provinces.

Apply, sending copies of testimonials' also stating terms, &c., to "Principal," care of Editor of the *Bombay Guardian*, Bombay.

MRS. COULSON,
MILLINER AND DRESS-MAKER,
BOREE BUNDER.

Hats and Bonnets neatly trimmed.
Dresses Fashionably made up.
LADIES OWN MATERIAL USED.

ESTABLISHED IN 1835.

J. T. T. BROWN & Co.
UNDERTAKERS AND SCULPTORS
CLARE ROAD, BYCULLA.

UNDERTAKERS BY APPOINTMENT TO THE Garrison of Bombay. Magistrates of Police P. & O. Company. Railway Infirmary. Byculla Schools.

EDUCATION IN ENGLAND.
ELGIN COLLEGE, CHEPSTON VILLAS, BAYSWATER, W.

The Misses Gregson receive young ladies from India at Elgin College for their education, and prepare them for the Oxford and Cambridge Examinations.

The College is attended by Professional Masters.—*Terms 60 Guineas.*

References can be made to the Parents of Pupils now in the College, and the Rev. J. Gelson Gregson, Mussoorie, N. W. P.

This paper has, as its sole and special representative in America, for the reception of advertisements and subscriptions. The International Newspaper Agency, H. P. Hubbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

THE TEMPERANCE HALL

Boarding Establishment under Mrs. Brigg's Management is removed from the old High Court Building, Fort, to a large and well situated house, Lower Colaba, where comfortable rooms with board can now be had by either the month or day. 6-15-12

NOTICE.

BACK NUMBERS of the *Bombay Guardian* will be despatched to any station at Re. 1 for sixteen copies, provided the postage (annas 2-6) be enclosed in the letter when ordered.

H. VOGEL & CO.,

WATCHMAKERS, JEWELLERS, &C., &C.

HORNBY-ROAD, BOMBAY.

"COMET"

Is the name of our Patent Silver Watch and which we only import to India; this Watch is equal to any 10£ English Watch and is sold at the following prices:—

Silver, double case, Keyless, lever, real compensation balance brequet hairspring a first class article..... .....at Rs. 60
Silver open face same quality as above..... „ 55
Second quality same as above only with imitation compensation balance and ordinary hairspring..... .....at Rs. 40 to 50

Gold Watches.....from Rs. 50 to Rs. 500
Silver do. .....from Rs. 18 to Rs. 150
Metal do. .....from Rs. 11 to Rs. 25

Musical Boxes, playing choice, musical selections, with accompaniments of harps, drums, and cymbals; also with automatical figures.

Gold ladies broaches...from Rs 16 to Rs. 80
Silver do ...from Rs. 2 to Rs. 20
Silver ladies' bracelets from Rs 8 to Rs. 25

We have the above in great variety and set with pearls and precious stones. The latest London Fashions.

Officers' travelling clocks, Carriage clocks, and Time pieces in variety, and moderately priced.

The most intricate Repairs executed with precision by Mr. Vogel himself. Workmanship guaranteed and reliable. Prices and workmanship invite comparison with that of other Firms.

H. VOGEL & CO.

THE NAINI TAL

BOYS' HIGH SCHOOL,

At "Stoneleigh," has an efficient Staff consisting of the Principal, assisted by two College graduates and other experienced teachers; receives boys for the Departments of the New Education Code; prepares for Roorkee, the Survey, and other Public Examinations; is affiliated with the Calcutta University to the B. A. Standard; and affords the advantages of a hill climate with wholesome moral discipline.

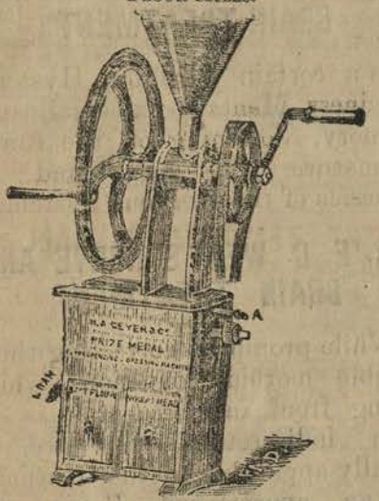
For particulars, address.—

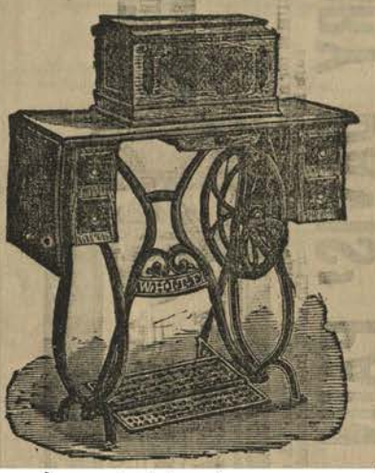
REV. DR. LOSS M. TOMPKINS, M. A.,
Principal.

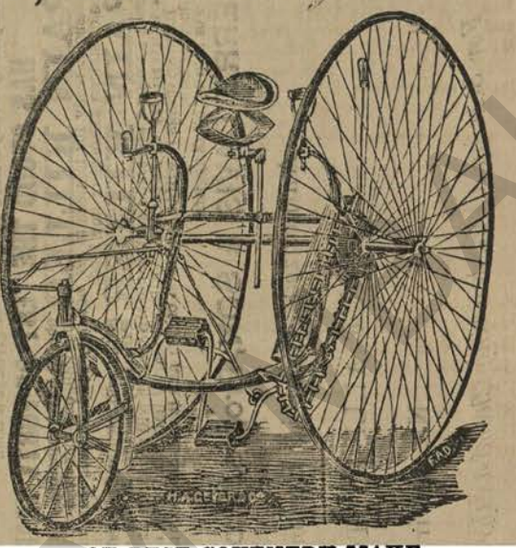
ASIATIC SOCIETY MUMBAI

H. A. GEYER AND COMPANY, BOMBAY.

FLOUR MILLS.







OF THE BEST ENGLISH MAKE.

These Mills are fitted with powerful Steel Rollers and are adapted for hand power; they are of different sizes capable of grinding from 10 to 300 lbs. per hour. They can be had with or without a dressing apparatus for separating the different kinds of flour.

—:o:—

WATCHES.

Keyless open faced Patent Lever from ..... Rs. 15 to 25
" double case Patent Lever from ..... Rs. 15 to 35

	Rs.
Singer Family Treadle Machine	50
Do Medium do do	60
Jones' Family do do best	65
Do Medium do do best	75
Wheeler and Wilson Treadle Machine	65
Do with cover	70
Do with ½ Cabinet	75
Do system	55
Jones' Hand Machine	40
Do do do with treadle	60
Rhenania Hand Machine	30
Do do do with treadle	50
Singer's Family Hand Machine	45
Do do do do ordinary	40
"Jones" do do do best	55
Arm and Platform Hand Machine	45
Do do do do with treadle	65

OF BEST COVENTRY MAKE.

No. 1. Tricycle—with front steerer, 50 inch wheel, patent double driver, ball bearings, patent hand-brake, burnished spokes, adjustable handles and seats, nickel plated Hubs and parts, complete with patent double bell, nickel plated lamps, screw-spanner, oil-can and valise, Rs. 250.

No. 2. Tricycle same as above, but extra plated, with *nutted* spokes and electric bell complete, Rs. 275.

Also a few children's Tricycle.

—:o:—

AMERICAN NOVELTIES.

Mechanical Animals, Birds, &c.
Rare curiosities.

H. A. GEYER & Co., 11, HORNBY ROW, BOMBAY.

MRS. DE BEAUX'S

COMPOUND ESSENCE OF OMUM AND COMPHOR.

Dear Mrs. De Beaux,—Will you kindly send me another bottle of your "COMPOUND ESSENCE OF OMUM AND CAMPHOR?" I have found it very beneficial. It has proved to be all that can be desired as a family medicine. I wish to state also that I have used it several times successfully as a remedy for *Scorpion Stings*. A small quantity applied on the parts stung gives immediate relief. For indigestion, cramps, and pains in the stomach it has no rival.
Bhosowal, Nov. 21st, 1885. MRS. P. BEDFORD.

Dear Mrs. De Beaux,—It affords me great pleasure to state that your "COMPOUND ESSENCE OF OMUM AND CAMPHOR" has given me almost instant relief when suffering from indigestion or dyspepsia. I regard it as a valuable medicine, and would not like to be without it. S. BROWN.,
Igatpuri, Nov. 23rd, 1885. Driver, G. I. P. R.

From the Original Formula of the late J. L. De Beaux Pharmaceutical Chemists, Madras.

(None other genuine.)

Is an EFFECTUAL REMEDY for Cholera, Diarrhœa, Flatulence, Colic, Indigestion, Spasms in Stomach and Bowels.

It has been before the public for many years, and has proved most beneficial, especially during epidemics. It is an excellent family medicine, invaluable to persons living in the Mofussil. No traveller should be without it. It gives almost instant relief. One or two doses is often sufficient to check the most stubborn cases of Diarrhœa.

For women who suffer from Painful Menstruation this is a most valuable remedy. Directions for use on each bottle. It does not contain any opium.

MEDICAL PROPERTIES.

Astringent, Stimulant, Antispasmodic, Sedative, &c.

COMPOSITION, INDIAN MEDICAL HERBS.
Price per Bottle, As. 12, Re. 1-8 and Rs. 2-4.
MR. SUMANT VISHNU,
Two Tanks, Bombay.

FAVRE-LEUBA and Co.'s
ORIGINAL CAMPAIGN
KEYLESS WATCH
At Rs. 25
is the most perfect time-keeper for rough & daily use ever manufactured.
BEWARE OF IMITATIONS.

1840. 1886.

MEDICINE CHEST IN ITSELF
PAIN KILLER
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

For Sale by all the leading Chemists throughout India.

INDIAN PURITY TRUMPET.

Re. 1 *per year. Send for Specimen.*

Books on Social Purity. Catalogue free.

W. J. GLADWIN, Girgaum, BOMBAY.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. New edition. Price, 6 annas per copy.

Marathi Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Bible Society's Almanack for 1886 in English. Price, half an anna. With postage, one anna per copy.

POONA METHODIST SCHOOL.

This School (for day-scholars and boarders) is now under the care of the Rev. Wm. L. Clarke. The Primary Classes will be taught by one trained in England and conversant with the Kindergarten System. Please address the Rev. W. L. Clarke, or Mrs. Miles, East Street, Poona.

BALDWIN SCHOOLS, BANGALORE

FOR BOARDERS & DAY-SCHOLARS.

Prepares both sexes for the Entrance Examination of the Madras University. A Christian home in a delightful climate.

European supervision.

Apply for terms to the Principal,

REV. W. A. BOWSER, M. A

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. The Scottish School, near the Railway Station, Byculla.
2. The "John Connon" School, opposite the Queen's Statue, Esplanade, Fort.

HEAD MASTER—Mr. JAMES MACADONLD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers
- Mrs Engel. } John Connon School.
- Miss Ward. } John Connon School.
- Miss Robinson. } John Connon School.
- Mr. H. R Wilkinson. } John Connon School.
- Mr. Counsell. } John Connon School.
- Miss Moffatt } Scottish Schools, Byculla.
- Miss Cooper. } Scottish Schools, Byculla.
- Mr. Bhore. } Scottish Schools, Byculla.
- Mr. Wright. } Scottish Schools, Byculla.
- Mr. Rhenius. } Scottish Schools, Byculla.

French Master—Senor Pedraza, both Schools.

Music Masters—
- Herr Schmuck, "John Connon School"
- Herr Mehnert, Scottish School, Byculla.

Certificated Drawing Master. } Mr. Maddon Pandurang, Byculla.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught in both Schools. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. Macdonald receives a limited number of Boarders, Boys and Girls, at Byculla

JOHN FORGAN, Marine Lines,
A. B. WATSON, ditto
Joint Honorary Secretaries

ANNOUNCEMENT.

Madame Coulomb, at Esplanade Buildings, (formerly Salvation Army Barracks,) will be happy to give lessons in French and Italian, at the pupils' residences, or at her own lodgings.

TEMPERANCE BOARDING ESTABLISHMENT,

KHANDALLA.

Apply to MR. SUMMERS.

HEALTH IS WEALTH.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT

Is a certain cure for Hysteria, Dizziness, Mental Anxiety, Loss of Memory, Softening of the Brain, Premature Old Age, and all Diseases of the Nervous System.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT

While promptly correcting those terrible morbid conditions which spring from *inherited disease*, or from indiscretion and *vice*, is equally applicable to the treatment of an overworked *Brain* and *Nervous System*.

The Treatment is purely vegetable: It contains no Mercury, Iron, Cantharides, or any injurious ingredients whatever. its use is in no case attended with the slightest danger.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT

Strikes at the root of the disease, and gives vigour and tone to the impaired organs.

The remedy is put up in the very convenient form of sugar-coated pills of two kinds—each kind in a little box by itself, marked No. 1 and No. 2, and both are packed together in a neat little packet with printed directions.

No. 10, Radhabazar, Calcutta: No. 3, Hornby Row, Bombay.

Or apply to

MESSRS. ESUFALLY HIPTOOLA,

Cutlery Bazaar, near Crawford Market, Bombay.

Agents for Fellows' Compound Syrup.
" " Perry Davis's Vegetable Painkiller.

All kinds of Ansonia's Time Pieces and Clocks. Gold, Silver and Metal best and cheap Watches. All kinds of English and Hindoostani Tunes Musical Boxes.

ASIATIC SOCIETY MUMBAI

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

Indian Service between

BOMBAY, LIVERPOOL AND MEDITERRANEAN.

The following are the probable sailings:—

BOMBAY TO LIVERPOOL DIRECT.

Vessels.	Tons.	H. P.	Commanders.		
s. s. Arabia ...	3500	480	J. Laird ...	20th March	1886.
s. s. Britannia ...	3416	480	F. Blight ...	3rd April	"
s. s. California ...	3416	480	W. S. Young ...	10th "	"
s. s. Victoria ...	3242	480	W. Russell ...	15th May	"
s. s. Belgravia ...	5000	500	G. C. Boothby ...	29th "	"

To be followed by other first-class Steamers at regular intervals.

These Steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of Saloon Passengers.

Each Steamer carries a Surgeon and Stewardess.

Fare through to New York ... ...Rs. 600
Do. do. to Liverpool ... ... „ 500

Passengers for New York are booked in connection with the Company's Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For Rates of Passage and further particulars apply to

Graham's Buildings, Bombay, 13th February, 1886.

W. & A. GRAHAM & Co., *Agents.*

THE

WILLARD TRACT REPOSITORY

326, GRANT ROAD.

This work is a branch of the "Work of Faith" in Boston, U.S.A., conducted by Chas. Cullis, M.D.

BOOKS AND TRACTS.

	Rs.	A.
The Way of Holiness	1	8
Entire Devotion	1	0
Faith and its Effects	1	0
Life of Mrs. Palmer	1	6
Life of Mrs. H. A. Rogers. (Davies)	1	6
Mother Monroe	2	0
De Renty	1	8
Benj. Abbott	1	4
White Robes	1	6
Holiness Manuals	0	10
Fruits of Canaan	0	4
All for Christ	1	10
Love Enthroned	3	8
Holiness Miscellany	1	6
Bible Readings by H. W. S.	3	8
The Record of a Happy Life by H. W. S. Cloth.	2	8
Do. do. do. Paper.	1	4
especially adapted to boys.		
The Great Physician by Rev. W. E. Boardman.	2	8
He that Overcometh do. do.	2	8
In the Power of the Spirit do.	2	8
Gladness in Jesus do.	2	0
Out of darkness into Light by Asa Mahan D.D.	3	8
Faith Cures by Chas. Cullis M.D....	1	4
More Faith Cures do. do.	1	4
Mizpah—A gift book for Birthdays, etc. ...	2	0
Were they Miracles? ... ... Paper.	0	6
Miracles of Healing—Capt. Kelso Carter. „	0	6
Sickness and the Gospel by Pastor Otto Stockmayer ... ... „	0	6
Healing by Faith... ... ... „	0	4
The Three Passovers	0	12
The Promise and the Promiser by Anna Shipton	1	4
Hidden Springs by Anna Shipton	2	0
Dorthea Trudel or The Prayer of Faith ...	2	0
The King of Love	2	0
Differences of the Gospels—Jukes	2	0
The Law of the Offerings—Jukes	2	0
Paster Blumhardt	1	4
The Gift of God by T. Monod	1	4
Singing with grace (Hymns)	2	0
The Love we live by	0	12
Five Years of Faith work in India—C. B. Ward	0	8
Beloved Physician	2	8
Offices of the Holy Spirit...	2	0
Fletcher's Christian Perfection...	0	10
Levy's Daily Helps	0	12
Winning Workers	3	2
Pearse's Thoughts on Holiness	1	4
Life of John Inskip	3	2
Curnick's Catechism	1	4
Woods Wesley on Christian Perfection...	2	8
Songs of Joy and Gladness	2	2
Tannery to White House	3	12
Log Cabin to White House	3	12
Harvest Work of the Holy Spirit	2	0
Bringing in Sheaves—Earle	3	2
Calls to Christ	1	4
Rest of Faith	1	0
Abiding Peace	1	4
Title Examined	0	4
God's Will Known & Done—Underwood.	2	8
Why—or Tried in the Crucible	3	12
Lessons of Trust, cloth	2	4
„ „ paper	1	0
Capital for Working Boys—M'Conaughy	2	8
The Sunshine of Religion—Page	1	4
Grace Sufficient—Roissy	2	8
All things—Havergal, cloth	0	10
„ „ paper	0	4
King's Highway Songs, paper...	0	4
„ „ „ board	0	8
Tongue of Fire	1	8
Pentecost's Bible Study	3	12
Knights of the Cross...	3	12
Bible Holiness Wall Rolls	2	0

ANTI-INFIDEL LIBRARY.

Inspiration of the Bible.—H. L. Hastings, Rs. 8 per 100. Each, As. 2, and other tracts.

A large Assortment of Christmas, New Years, Birthday, and Scripture Cards.

Please send for Catalogue.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

NOW READY.

THE BOMBAY CHRISTIAN ALMANACK FOR 1886.

THE get up of the Almanack is specially attractive this year, neither labour nor expense being spared to keep up the reputation the Annual has attained. A very handsome cover, and an entirely new series of illustrations have been secured. The contents include Scientific papers (on the Electric Light, Sunshine and its Measurement, &c); Temperance Articles (Scientific Phases, Temperance Legislation, &c.) ; Missionary Notes ; Pictures and Sketches (Professor Fawcett, the Blind Postmaster-General and India's *Far-seeing* Friend ; the Discontented Labourers ; the Duty of Sympathy ; the Revised Bible, &c.); Pen and Ink Sketches (the Bombay Buggy and Bombay Street Scenes); Brief Biographical sketces of Literary, Scientific, and Political characters, including Ruskin, Lord Tennyson, Professors Darwin and Proctor, Gladstone, John Bright, &c. &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

The Bombay Christian Almanac for 1886 is a very attractive publication. It is beautifully illustrated and contains some interesting sketches, besides a great deal of useful information relating to Government Departments and religious and charitable organisations. It is issued by the Bombay Tract and Book Society at the moderate price of 8 annas. —*Times of India*, 28*th December*, 1885.

The Bombay Christian Almanac for 1886. Published by the Bombay Tract and Book Society. Price, 8 Annas. This annual mainains its reputation and the many who look or it this year will not be disappointed. The principal burden of its preparation has fallen upon the Rev. Mr. Grieve, Secretary of the Bombay Tract and Book Society,

* * * * *

The Almanac (printed at the Caxton Press) has been brought out with much attractiveness and contains a great deal of interesting matter, original and selected. The illustrations are uncommonly good.—*Bombay Guardian*, 26*th December*, 1885.

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8). It is well printed and gives the usual and necessary information. It contains several full page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.*—We have been favoured with a copy of this excellent annual. It is most tastily and well-gotten-up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and contains in addition valuable, political, educational, ecclesiastical, military, official, postal, and telegraphic tables.—*India Methodist Watchman.*

The year 1884 draws rapidly on, but the Bombay Tract and Book Society have got a good start with their excellent annual. No less care and thoughtfulness have been given to the preparation of it this year, than in previous years. The present issue need not shrink from a comparison with any of its predecessors, which is saying much. The illustrations are capital. The Almanack itself contains the multiform information needed in this country, and is accompanied by well-selected matter of a more purely literary character. Missionary, Temperance and Educational matters are treated in separate papers, by able pens. There are notices of the various Missionary and Religious Societies in the Bombay Presidency, and also of the Benevolent Institutions and Christian Educational Societies here. This handsome and useful work is sold at 8 annas a copy.—*Bombay Guardian,*

1883.—We have just received the *Bombay Christian Almanack*, published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack*"—"This excellent annual makes its appearance in very good season. It has been a pleasure to us, year by year to speak of the admirable way in which it is got up and of the improvements introduced into each successive number. Great taste has been shown in the selection of the pictures. We have a view of Eton College after Turner, a Russian village wedding train, the elevated Railway in New York, and other full page cuts, besides many smaller ones. The materials for the Calender have been kindly supplied by the proprietors of the *Times of India.* There is a valuable paper on the electric light, prepared specially for this publication, There are full accounts of the Missionary. Religions, Educational and Benevolent Institutions of the Presidency, and there is a great deal of matter of general interest. The Rev. Mr. Grieve, the Secretary of the Society has bestowed much time and care in the preparation of this Almanack, and we congratulate him upon the success that has attended his efforts."—*Bombay Guardian.*

MARATHI BIBLE DICTIONARY.

Prepared by

REV. KASSIMBHAI M. DHALAWANEE.

and

REV. HENRY J. BRUCE,

of the American Mission, Satara.

This work which has been many years in preparation, is

NOW READY.

It contains 453 double-column pages, and is illustrated by 234 engravings. The Maps of Palestine, The Peninsula of Sinai and of Paul's Travels, have been prepared expressly for this work —Re. 1-12-0.

Would make a very handsome and useful Christmas gift to Marathi readers.

1886.

THE SUNDAY-SCHOOL REGISTER (published by the S. S. Union London) per doz. 2-8-0.

COLLINS' DIARIES, 1886.

"A Combination of Cheapness and Excellence."

☞ Special attention is directed to this Series, which differs in many respects from the Diaries hitherto in use.

The Paper used throughout the Series is COLLINS' well-known "Sight-Preserving" Paper, Sea Green Tint, which is recommended by the Medical Profession as being more pleasant, and less hurtful to the eye than the white paper in ordinary use. They are strongly sewn, and neatly bound.

Pocket Diary, 3¾ by 2¾ in., one page per day. Limp, 0–6–0; roan limp, gilt edges, 0–12–0.

Handy Diary, 4¾ by 3⅛ in., one page per day. Limp cover, 0–12–0; roan limp, gilt edges, 1–0–0.

*** *These are the only Diaries of this size possessing the special feature of giving One Page to each day.*

Tablet Diary, 8vo. 9¼ by 6 in., seven days to each leaf, with suspender attached, 0–6–0.

Portable Diary, 6¼ by 3⅞ in., a week to an opening (2 pages). Limp cover, 0–6–0; roan Limp, gilt edges, 0–12–0.

The Gospel Almanac 1886, (Marathi, *Late* "*Dnyanodaya Almanac*") per dozen 9 annas; single copy 1 anna, post paid 0-1-6.

Date Indicators—a great variety of new styles from 0-11-0 to Rs. 7-8-0 each.

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.